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The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, NOVEMBER 28, 1931

No. 4



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[See New York letter, page 122]



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The Living Church

VOL. LXXXVI

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EDITORIALS & COMMENTS

Requiem

NOT inappropriately Western Christendom has assigned to November the special consideration of our holy dead. It is Armistice month, when we call to mind again not our own agony but their glorious self-sacrifice who laid down their lives in the Great War. Before God we commemorate them all—friend and foe, Ally and German, for we are all brethren and members of Christ. November shows us nature in the sere and yellow leaf: harvest over, but the dry shocks remain, the symbol of a fruitfulness matured and fruition accomplished. What remains is but a recollection of that which once spelled life, vitality, quickening power. Of itself it is meaningless—the withered stalk whence was garnered the golden corn or the dried and twisted vine its fruitage gathered. The harvest is over, and now comes the sleep of passivity. Accomplishment cedes to quiescence. Rest dominates the landscape.

On innumerable church walls the casual visitor can edify himself by reading the serene records and posthumous praise of those who have died. The wandering sightseer is often puzzled. The praise in epitaphs seems often to describe people altogether too good for this world. Certainly funerary descriptions suggest—when they do not fulsomely declaim—virtues so rare in our everyday experience as to be almost unique. If after a decade's absence one returns to look about his parish church, all too often the "memorials" describe unreal characters and epitomize extraordinary careers. The worst shock to the visitor is the delayed recognition, under the exemplary lineaments of impossible virtues, of a former acquaintance. It gives him pause. "Is *this* the description of the Jones I used to know?" Not a suggestion is there advanced that he was a money-grubber, careless of aught save self-interest, concentrated on the main chance, feared where he was not hated. Death would seem to be an alchemist. It has miraculously changed baser metal of personality into the gold of sanctity!

Many of the customs concerning our departed are at the very least sub-Christian. Scarcely anywhere else can we let ourselves go in self-pity as we do on the occasion of death. The old maxim, *De mortuis nil nisi bonum*, operates with bludgeoning force especially in the case of those whose manifest lack of interest in "good" stimulates our desire to compensate and redress the balance. All kinds of curious mental processes begin

to function: self-pity, the desire to play up to the character we are supposed to show from the verdict of the social group, the motive of magic. The real tragedy connected with death is not loss to us from whom a perhaps useful life has been removed—for that is pure and unadulterated selfishness. It lies in the consideration that with those who have died have been buried untapped resources, unrealized capacities, unachieved potentialities. Their lives have been, at the best, suggestions of a larger fulfilment than they here accomplished. What *sense* is there in a life "cut off" (as we are wont to say) "in its prime"? The "sense" and meaning can be made clear enough: this life is but a trial flight, a prologue, a preface, or an introduction. Growth, development, and consummation cannot be demonstrated here.

NO matter how sincerely we may attempt to guide our conduct and reactions by the truly Christian ideal, the latent paganism of our environment proves too strong for us. Most of us don't more than half believe our Christian professions of faith. When a devoted Churchman can express with poignant grief his state of soul in the shock of unforeseen calamity in the words: "What have I done to deserve this?" the whole attitude and viewpoint manifest the tragic side of a life lived actually in the terms of a less-than-Christian motivation. At such moments of crisis—as at many other emergencies—we are prone either to construe the experience personally, or else to "refuse to believe" it to be true. The childish soul has these two avenues of escape—one, by frankly expressing his immaturity of soul, or the other, by seeking refuge from reality. Neither is Christian. Both are instances of the sway of the insensate and inarticulate paganism which dominates much of our modern life.

In many respects the same causes produce apparently diverse results. When a non-genuine note of joy is struck at a funeral the tone of unreality is glaringly manifest. Is the God of mercy not the God of righteousness? Does death so blind His eyes as not to see unrighteousness? Or does the accident of death serve but to confuse His judgments? Is sinfulness wiped out by the fact that a man has passed beyond its control? The unreality of so-called Christian funerals is as apparent in the easy optimism of one type as in the self-pitying gloom of the other. Neither sort is truly

Christian. The Christian is trained to be as ardent a realist as he is an idealist. He must see facts, and act as if they are true. He may not let himself wallow in sentimentality, nor may he indulge himself in the self-centered luxury of indulgence in his sense of loss. He cannot let himself go, and fail to remember the righteousness of God's justice, in contemplating the divine truth of the everlasting Mercy.

ONLY a little candid retrospect will reassure and strengthen our faith. If we love those who are taken from us by death, we know that God loves them even more. If His Providence presided over them in life, it will continue to enfold them after they have passed from this world. We need not worry now that they have gone from us: they are in infinitely better hands than ours. If we loved them while they dwelt with us, death cannot blot out that love, nor stifle nor abrogate its action. If we once cared truly and unselfishly, we shall continue to care as unflinchingly and as unswervingly as once we did. We have lost them it is true, but our sorrow must not be self-indulgent grief, else we are less than Christian. Self-pity never leads to God. God, the compassionate, has shared our griefs and pains and sorrows. There is no pang of separation but what has its infinite original in the yearning heart of Omnipotence. We can shelter there, secure in the confidence that He both understands and sympathizes with us. He too was bereaved, and in His compassionate love we find the only balm and surcease of sorrow.

But we must call things by their right names. When it is our sense of loss which is vocal, we may not confuse ourselves by the delusion that we are sorrowing for the departed. When it is self-pity which has become articulate, we must not tolerate the pleasant delusion that we are paying our debt of respect to those who have died. We must call things by their right names. Our beloved dead we may not truly or honestly regard as "saints." They were not perfect. If they had been, imperfect hearts like our own could have had little intimate kinship with them. Had they been as perfect as we should wish to delude ourselves into believing, we should have had to be nearly as perfect to have perceived their virtues and to have had so deep-lying a fellowship with them. We but flatter ourselves indirectly who ascribe to our departed the virtues they did not possess, and the qualities with which we would fain invest them.

November is the month of All Souls' as well as All Saints'. Its prevailing color is the brown of the unbleached wax of the Requiem tapers. The unreality of a self-deluding optimism—which often seeks to impress its verdict on God—is often apparent in the symbols of our funerals. White is not infrequently used, where black should be had. The hymns suggest the optimism which we hope to feel, induced by our expression of it. We dodge reality in the presence of the grim reality of death. We seek refuge from fact, we flee from actuality in the very gesture of its quasi-recognition.

As one reads over the revised Prayer Book with reference to the departed he can discern by comparison with the older text a genuine growth in the direction of honesty and straightforwardness. In commemorating our departed in the former book our self-interest was paramount. We simply dodged the unpleasant and unpalatable: nearly every collect had reference not to the state or needs of the departed, but to the needs and condition of the survivors! We have made an effort to redress and remedy this state of things. We now are taught to pray for our dead. If they ever needed our prayers, they continue to need them after they have gone from us. The whole trend and tone of

the revision is tending in the right direction: the recovery of the true Christian realism, the stripping off of delusion—whether of self-indulgence in emotion or of an assertive optimism as foreign to the facts of life and death as alien to the righteousness of God—and the candor of honest faith and compassionate love.

Death is not a magic worked by God in violation of His laws of reserve in dealing with the free wills of men. Death does not change a sinner into a saint. It merely releases the soul for the fulfilment of its self-chosen destiny. It frees the heart to undergo either the self-purification by which it may be enabled to see God as He is, or the self-absorption which excludes Him entirely. If our beloved dead once needed us when they were in life, they do not cease to need us now that they have gone on before us. Them whom we once loved, we continue to love. If we knew their faults then and bewailed them, we love them and pray for peace and pardon for them now. While we may suffer in our sense of their loss, our prayers are the wings of our love reaching the heart of God, in a flight away from self, across the episodic interlude called death, into the infinite depth of His righteous compassion, His merciful Holiness.

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

A VERY interesting booklet entitled *Social Service at the General Convention of 1931* has just been published by the Church's Department of Christian Social Service. The booklet gives the full text of resolutions adopted by the Convention on unemployment relief, the World Court, the Disarmament Conference, admission to citizenship, the drug traffic, the Industrial Fellowship rural work, and motion pictures. In addition it includes the text of the important report on national and world problems, and the address by Spencer Miller, Jr., on the World Crisis and the Church's Responsibility, delivered at the joint session. Most of this material has been published in THE LIVING CHURCH, but readers who wish this handy compilation of what General Convention did along social lines may obtain it by writing to 281 Fourth avenue, New York City, enclosing ten cents.

The Department has also published in booklet form, at five cents each, three papers of a social character presented to the Woman's Auxiliary: *Family Life*, by Mrs. Harper Sibley; *Christianity and International Relations*, by Dr. Daniel A. McGregor; and *Property and Economic Conditions*, by Spencer Miller, Jr.

All of these we heartily commend to our readers.

EACH year an increasing number of our parishes join with Christians of other religious bodies in observing the first week of the new year as one of intercession for national and world-wide objectives. The movement is sponsored in this country by the Federal Council of Churches through its Commission on Evangelism, but it is also a part of a larger worldwide call to prayer issued by the World's Evangelical Alliance.

A Week of Prayer Here is a great Christian movement in which all of us can meet on common ground and join in a great united effort of prayer that will draw all Churches closer in an expression of mutual faith and loyalty to God. Coming as it does in Epiphany week, the spirit of the devotions is especially in tune with the Church's year, and we hope that many of our parishes will link the age-old message of this holy season with the inter-

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

December 4th to 10th, 1931

NEW YORK—December 4th to 10th in New York meetings of the National Council and its departments and auxiliaries will be held as follows:

December 4th to 7th: Executive Board of the Woman's Auxiliary.

December 8, 9, and 10: Meetings of the National Council and Departments.

I ask the prayers of our Church people at this time.
(Most Rev.) JAMES DEWOLF PERRY,

Presiding Bishop, and President
of the National Council.

cessions for our modern world in some suitable manner. And what more appropriate way could there be than through the daily celebration of the Holy Eucharist, joining the commemoration of the season with the several daily subjects suggested for intercession? Many of the new collects of our revised Prayer Book, as well as the more familiar older ones, will be found peculiarly suited to this purpose.

The subjects recommended by the Federal Council are:

January 3, Second Sunday After Christmas. For a deepening of the consciousness of God.

January 4, Monday. For faith in and loyalty to a conquering Christ.

January 5, Tuesday. For the leadership of the Holy Spirit.

January 6, Wednesday. Feast of the Epiphany. For international goodwill and co-operation.

January 7, Thursday. For the protection of the home and of youth.

January 8, Friday. For the world in a day of depression.

January 9, Saturday. For a world-wide spiritual revival.

Leaflets containing brief meditations on these subjects, with appropriate Bible references, may be obtained from the Federal Council (105 E. 22d street, New York City) at \$1.50 a hundred. We heartily commend them, and this observance generally, to our readers.

IN OUR issue of November 14th we published a little filler with the caption "Why the Saints Were Saints," with a note to the effect that it was first used in an advertisement of an envelope concern, and that its authorship is unknown. This information we

The
Saints
reprinted from the *Ascension Herald*,
parish paper of Fall River, Mass. It

is quite correct, so far as we know
(though one correspondent suggests that it might have
been Fr. Powell, S.S.J.E.), but what we did not know
was that the paragraph is published in card form and
copyrighted by Edwin S. Gorham, Inc. Our apologies to
our colleagues in New York if we have unwittingly in-
fringed their copyright.

WITH this issue we inaugurate a new department, "The Living Church Pulpit." A number of our readers have suggested that we have another devotional department, to supplement that of Daily Bible Studies, and we believe that our "Pulpit"

will prove to be one of the most popular and valuable features of THE LIVING CHURCH. To it we shall each week ask some talented preacher to contribute a one-column sermonette appropriate to the season of the Church's year. Sometimes our contributor will be, like Bishop Fiske who begins the department this week, a preacher who is known and recognized as one of special

ability. Other times we shall try to find younger or more obscure men, whose gifts are less developed or less well known, but who have a message and who know how to deliver it well. Above all, we hope to demonstrate the falsity of the canard that there are no longer any first-class preachers in the Episcopal Church.

ANSWERS TO CORRESPONDENTS

R. A. M.—We are informed that the Justice quoted in the report of the Committee on National and World Problems is the Hon. Louis D. Brandeis. The reference may be found in *Unemployment: Its Causes and Cure*, by Harry W. Laidler.

WHEN SICKNESS MEANS OPPORTUNITY

BY BEULAH WELDON BURHOE

ALBERTO had been told that he would have to spend one year and possibly two in the tuberculosis sanatorium. He had been told, too, that he could never return to his old job of sheet-metal working. He was worried. He knew that the mothers' pension allowance would take care of his wife and his three children during the time that he would have to stay in the sanatorium, but he did not know how to face a future in which he could not work at his old trade. During the ten years that Alberto had lived in this country he had worked very hard and he had had little time to spend in study. Little progress had been made in English beyond an ability to make himself understood.

After he had been in the sanatorium a short time the doctor told him that he was getting along so well he could have the privilege of attending a class in English. He was delighted. He beamed. In broken English he explained that in his trade there were two kinds of jobs: putting up the metal and "making the pictures on the blue paper." He said he knew how to make the pictures but that the boss would not let him draw because he "could no spick."

For six months now Alberto has been a faithful pupil and has made such progress that he speaks quite good English. He will probably be able to leave the hospital in about three months. The local tuberculosis association is making arrangements to provide a short course in blue print drawing. Alberto will then be equipped to take a job in which he can use all the knowledge gained in his trade and which will be suited to his physical disability. He is no longer worried. His physician believes that improvement has been hastened because of his confidence in the future.

All over the country there is a steadily increasing interest in providing instruction to those who are spending long months in tuberculosis sanatoria. As the toll of tuberculosis is heaviest during the wage-earning period of life—the disease still heads the list of deaths between 18 and 45—it is essential for patients to obtain jobs that are safe for them after leaving sanatoria for their homes. At the present time there are over fifty sanatoria where classes are held for adults. The courses range all the way from instruction to mothers in the conduct of their households and the training of their children, to courses in high school and college subjects. Typing and shorthand are very popular studies.

The local tuberculosis associations, supported entirely through the sale of Christmas seals, are promoting this educational movement so that the months of illness can be changed from a time of boredom to a period of opportunity. The patient discharged from the tuberculosis sanatorium will not only be improved in health but improved in ability. The Christmas seal is helping to make up the handicap of sickness by providing a chance to acquire greater skill.

SIGNS IN THE STARS

SEVEN stars of gold
The Dipper make,
Reminding us to give
A cup of water cold,
For His dear sake.

LUCY A. K. ADEE.

The Living Church Pulpit

A Sermonette for the First Sunday in Advent

JUDGMENT DAYS OF GOD

BY THE RT. REV. CHARLES FISKE, S.T.D.
BISHOP OF CENTRAL NEW YORK

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."—ST. LUKE 19:41-42.

DOES ANYBODY now really believe in a Great Judgment Day? Hardly, in the way in which our fathers believed. Nor in the sense in which the early apostolic Church expected its coming.

Their vivid sense of the nearness of Christ's coming was not, however, an altogether mistaken expectation. Centuries rolled by; the world lived on; yet the judgment came nevertheless. To men of that day the destruction of Jerusalem seemed literally the end of the world. It was the death-throes of an old era and the birth-pang of a new.

So it has been in later days. Again and again the hosts have gathered at Armageddon. Not only the destruction of Jerusalem, but the fall of Rome, the Reformation in the Church, the French Revolution, the Great War, the collapse of Russia, the present world confusion, have registered judgment. There were prophets of the Reformation, for example—Huss, Wickliffe, Catherine of Sienna—as there were prophets of the First Coming.

This aspect of Christ's coming—what Westcott calls "the truthful and reverent recognition of God's manifestations in history and in society"—is of vital practical importance. It takes faith to see it; but faith is always needed for the recognition of spiritual realities.

THETHOUGHT was emphasized by the late Dr. Figgis in a book issued before the Great War, which seems now to have been written with prophetic insight. In his *Civilization at the Crossroads* he pictured ours as an age of transition. All things around us were crumbling. Old ideas in ethics and politics, in society and government, were losing their force. Men were plunging into new and untried experiments.

Hardly had he drawn his picture when the Great War broke upon us. That surely taught us what we are learning afresh now—that we are living in an awful judgment day of God. To those who come after, this very decade may be seen as the close of an aeon. For the Church, for nations, for society, for individuals, the judgment has come. Sentence has been passed on institutions and men. Everywhere the judgment moves continuously. Our own nation; our property and prosperity; the methods by which we gained the one, the use to which we have put the other; our industrial and economic system; society and the standards with which it is content; the Church to which we belong, its failure in rich experience, its fear of freedom, its pathetic weakness as a social force; Christendom with its unhappy divisions; the common motives of life; the principles by which our own lives have been governed—all are being brought to the test of divine approval or disapproval. Over against all stands Christ the Judge, crying as He cried over Jerusalem, "If they had known—if they had only, only known—the things which belong to their peace."

ALL THIS makes it less difficult to conceive of the final judgment, a judgment which shall be the consummation of all lesser visitations, a last manifestation of the justice and holiness of God. Nor will it be so difficult to accept the apostolic belief in the suddenness of such a judgment. The Great War came unexpectedly. The present depression began in a stock market crash which broke as suddenly as a thunder storm. Whether the manifestation come suddenly or not, however, it will be sudden for us. Underneath the accustomed order, all the while, the slow process of preparation is going on, though we see it not.

We do not like to think about these things, do we? Nobody, for that matter, finds much pleasure in thoughts about world conditions, our own national depression, or our uncertain future. It would have been better had there been more serious thinking years ago. And it will be better for ourselves, if we do some thinking about the things of the spirit before it is too late! Hear the words of our Saviour Christ: "Watch ye, therefore, and pray always, that ye may be accounted worthy . . . to stand before the Son of Man."

A SHRINE OF ENGLAND IN THE HEART OF FRANCE

BY THE REV. LEICESTER C. LEWIS

MANY European travelers take the fast express from Paris to Marseilles, with only the most casual notice of the stop at Dijon. If they were cross-questioned as to what the country about Dijon meant to them, probably the most general remembrance would be that it is the center of the rich Burgundian wines. Tourists with an historical interest might even recall that this section was the home of Vercingetorix, the great Gallic chieftain, who opposed and was captured by Caesar, and visitors to Rome might recall the dreadful prison near the capitol, where the defeated leader was strangled. Even these few facts make this central part of France worthy of interest, but for lovers of the English Church it has connections even more memorable.

Sens, Pontigny, and Auxerre form a triangle less than fifty miles on any side, which is more closely connected with personages in English history than any other similar spot we know.

To start at Auxerre, it was from this ancient Roman town that St. Germain, its Bishop, came twice to England to render noteworthy service to the little British Church. Against Pelagianism in matters theological, and against the Picts in things physical, the Gallic bishop led the British Christians to victory, and his triumphant Alleluias on the field of Mar Jarman in 444 have rendered the Alleluia Victory forever famous in the story of the British Church. St. Germain died in far off Ravenna in 448, and was brought back in state to his episcopal city. A half century later, Clotilda, the wife of Clovis, the first Christian king of the Franks, erected a church over his tomb, and there still beside the waters of Yonne, Bishop Germain sleeps his long sleep.

Barely nine miles from Auxerre rises the great Cistercian abbey of Pontigny. Here a couple of years ago, on November 16th, it was our privilege to be present at the 689th anniversary service of the Archbishop of Canterbury, St. Edmund Rich, whose body lies high up in its shrine behind the high altar of Pontigny. Yes, here in the heart of France, old France, the pilgrims come every year during these bleak November days to commemorate and pay homage to that English archbishop, whose relics gave honor to the abbey. It was St. Edmund Rich who, in the thirteenth century, harassed by the tyranny of Henry III, and about to die here in France, expressed his last wish that he be buried in that church at Pontigny, where his great predecessor, Thomas à Becket, had found refuge some seventy years before. St. Thomas of Canterbury had stayed some two years with the Cistercian brethren of Pontigny, until he was forced to leave there by the threats of Henry II, to expel every Cistercian from England if the order gave further shelter to the "traitor."

And that brings us to Sens, where Thomas resided some four years after he left Pontigny. Sens is the third city of our English triangle. English it truly is in interest, for not only did St. Thomas make this his home up to the fatal journey back to England in the autumn of 1170, but his room for the good part of his stay at Sens was in that ancient abbey of Columban which dated its foundation back to the start of the seventh century, when that wandering Celtic, St. Columban, made it his headquarters before he pushed still further south to found and to die in the great Italian abbey at Bobbio.

Auxerre, Pontigny, Sens, truly and with no exaggeration, an English shrine in the heart of France.

SYMBOLS

GREAT barns filled with stock and grain,
On every roof a weather vane,
 Guilded horse or cow or steer,
Pointing arrow, chanticleer—
But not a single Cross to say
 That Christ once in a manger lay.

LUCY A. K. ADEE.

Books to Read and to Give

A Symposium

Reviewed by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York

DOCTOR BELL is one of the most provocative writers of our day. He holds definite beliefs and believes in them hard. He has a pungent way of expressing his convictions and evidently enjoys a right good time taking cracks at the heads of stupid people who cannot make out what it is all about. He thinks that tolerance is a dangerous disease, implying as it does that one way of looking at God, man, and the universe is about as good as another, for the simple reason that none of these things matters very much, anyway. He declares that it is better to live and die slaves to a half-truth or a millionth part of a truth than to refuse to look for truth at all.

One ought to like such a man. He compels us to think, whether we want to or not; and since thinking is for most Americans a lost art, his is a valuable contribution to religion and education, because he thus forces us to try to make up our minds.

College students often indulge themselves in "bull sessions." They are interesting and stimulating gatherings, but after a time they become irritating to the point of exasperation, because we know that the majority of the students are indulging in argument for the sake of argument and are more interested in "putting across" this or that idea than in reaching the truth. Doctor Bell wants to get people to come to grips with truth, to labor to reach sure convictions, and then, being convinced, to be moved to the depths of their being by such of their reasoned convictions as are tremendous and vital for time and eternity.

The warden of St. Stephen's College, who is also professor of Religion at Columbia University, sets forth in his book, *Unfashionable Convictions* (New York: Harper & Bros. \$2.00), therefore, his own convictions, however they may clash with prevalent ways of thinking. These convictions have to do with

religion as a discipline; happiness (in the ordinarily accepted sense) as a poor sort of thing to live for; the use of men and women as tools in the production of wealth as being anti-Christ; excessive tolerance as an evidence of enervated personality—a dozen convictions, in all, as to education, the degradation of patriotism, Victorian ethics, and many other things about which men differ and if necessary ought to fight, so the author thinks.

The fundamental thought underlying the whole book is the contention that we reach truth, not by scientific methods only, or by artistic perception, but by mystical experience—the same sort of perceptiveness by which we discern, evaluate, appreciate, and to a degree understand other persons in all the relationships of life.

The essays are not only well worth reading, but they make delightful reading, because of their direct and forceful style. We commend to teachers and college professors a study of the two chapters on education, with their declaration that the trouble with most educational work nowadays is that it rests upon the idea that the trade of thinking can be learned without much apprenticeship. The result is a great host of graduates who do not know how to think, being left, after years of "study," uneducated, uncultured, and herd-minded.

Read as a further development of Doctor Bell's earlier book, *Beyond Agnosticism* (\$1.00 Red Label Book), this volume gives a fairly good idea of the religious philosophy of one who is an original thinker in educational circles and a preacher and teacher of insistent and persuasive power. The twelve chapters are challenging to those who are tempted to accept too readily the conventions of today—which, despite the strident preaching of the intelligentsia, are just as conventional conventions as many things the intellectuals deride.

Recommended by the Rev. Frank Gavin, Th.D.

ONE of the most interesting and also enlightening books of recent date is Miss Vida Scudder's *The Franciscan Adventure* (E. P. Dutton. \$5.00). No one can fail to love St. Francis, nor is the tragedy of the ensuing first century's betrayal of his ideals less poignantly appealing to our sympathies. This careful, illuminating, and intensive study of the period constitutes a unique contribution to our English literature on the subject. With somewhat the same interest—that of Christian Sociology—Dr. C. J. Phillips' book, *The New Commandment: an Inquiry into the Social Precept and Practice of the Ancient Church* (Macmillan. \$2.40) likewise fills a gap in studies written in English on the question. For our guidance on such matters today an intelligent grasp of the Church's methods and ideals of the past are of prime importance.

There has long been needed a single volume Church history written by a Churchman. C. P. S. Clarke's *Short History of the Christian Church* (Longmans, 1929. \$4.00) is an admirable example of balance, deft selection, and fascinating presentation. Of biographies Dr. H. B. Washburn's Bohlen Lectures, *Men of Conviction* (Scribner's, 1931. \$2.50), and Prebendary H. F. B. Mackay's sparkling and scintillating study of St. Paul, *The Adventure of Paul of Tarsus* (Morehouse. \$2.75), are attractive and pungent appetizers for the jaded palate of today.

An important book on the devotional life is Dom Bede Frost's *The Art of Mental Prayer* (Morehouse. \$3.40). Our Anglican Benedictines of Nashdom Abbey are increasing the debt owed them by the Church at large, for in the field of knowledge here expanded they speak as experts.

Recommended by the Very Rev. George L. Richardson, D.D.

IT IS difficult to suggest books for other people to read, but I am glad to speak of a few. Prof. W. Cosby Bell's *Making of Man* (Macmillan. \$2.00), part of which I had the privilege of hearing him give in the form of lectures at the College of Preachers, is a thoughtful and constructive discussion of some of the questions that underlie both theology and ethics, but the subject is treated so clearly and persuasively that the layman who has only a slight acquaintance with either will not find himself plunged over his head. The Rev. Francis Underhill's *Prayer in Modern Life* (Morehouse. \$2.00) deals with a vital subject about which many people are at sea. No book that I have read recently has been so stimulating to thought as A. E. Taylor's *The Faith of a Moralist* (Macmillan, 1930. Gifford Lectures. Set, \$10.50). In quite a different field Prof. H. L. Stewart's *A Century of Anglo-Catholicism* (Oxford. \$4.75) is fascinating because

it is a sympathetic study by a convinced Presbyterian of the Catholic Movement in our communion and is valuable as helping us to see ourselves as others see us.

I think no one who picks up Bishop Lawrence's new *Life of Phillips Brooks* (Harper. \$2.00) will be willing to lay it down without finishing it and while it cannot be so complete as the three volumes of Professor Allen it recaptures for this reader at least the personality of that great and lovable figure much more successfully.

The little book by my own dear friend, the late Bishop Nelson of Albany, which I watched him write through his last months of failing health and strength has all the simplicity and sweetness of his character expressed in it, and those who read *The Vision of Victory* (Morehouse. \$2.50) will be helped, themselves, to a clearer vision.

Recommended by the Rev. Charles C. Williams Carver

LESS difficult to read than some of the preceding lectures, *Essays and Addresses on the Philosophy of Religion* (Second Series), by Baron Freidrich von Hügel (Dutton. \$5.00) sets forth a coherent plan for the development of the spiritual life that amply repays those who with patience seek larger vistas of divine truth.

Whether one agrees with the author's point of view or not, *The Medieval Mind* (2 vols.) by Henry Osborn Taylor (Macmillan. Set, \$8.00) is a systematic and careful study of the growth and development of the medieval mind and its relationship with the mind of today. Only as the Christian plan of salvation whole and entire is applied to both aspects of human thought can we fully appreciate this work.

A helpful Introduction to the study of Mysticism within the confines of the Christian Church is *Mysticism in Christianity*, by W. K. Fleming, B.D., Lib. of Historic Theology (Leland. \$2.50).

Enlightening explanations concerning various practices that have arisen in the Anglican communion following the Catholic Revival of 1833 are to be found in *Sacramentals*, by Marcus Donovan (London: Philip Allan. 3s. 6d.).

Feed My Sheep, a group of interesting essays in the field of Pastoral Theology, is edited by Francis Underhill (Morehouse. \$2.40). Broadly Anglo-Catholic.

Despite the frequent assertion that the background of religion is changing with our rapid progress in psychology, sociology, and physics, the Rev. F. J. Sheen, Ph.D., author of *Religion Without God* (Longmans. \$3.50), concludes that it is God Himself and not a new idea of God that is the religious need of the day.

In *A History of the Use of Incense in Divine Worship*, by E. G. Cuthbert F. Atchley, L.R.M.P. (Oxford University Press.

400 pp. \$21.00), the author takes the position that the use of incense and processional lights has been discussed without due consideration of what lies back of these ceremonial adjuncts. For those who enjoy research work the author deals exhaustively with the subject.

The Measure of Our Faith, by Fr. G. D. Rosenthal (Milwaukee: Morehouse. \$2.50), is a thought-provoking series of essays designed to help people apply the Christian religion to daily life.

Deeds Done for Christ, by Sir James Marchant (335 pp. Harper Brothers, \$2.00), consists of biographical sketches of some great saints and their inspiring labors as well as fascinating sketches of a few modern. Useful for sermons to young people and for missionary groups.

Written not merely from the intellectual viewpoint but with a helpful design kept clearly in view, *The Presence of God*, a Study in Divine Immanence and Transcendence by W. H. G. Holmes, M.A., with a Preface by Bishop Gore (Macmillan. \$1.00), is indeed a fountain of inspiration from which we may drink and be refreshed.

The Philosophy of the Good Life, by the Rt. Rev. Charles Gore, D.D., (Scribners. \$3.00) is a great work greatly executed. The historical survey here given the reader of the good life is one for which every student ought to be grateful. Dean Inge has stated that "Bishop Gore is the strongest man in the English Church." In his recent volume he again discloses unique qualities of leadership.

Economic Causes of the Reformation in England, by Oscar A. Marti, Ph.D. (New York: Macmillan Co. \$2.50) will shed light on the interpretation of a number of formal religious documents collected by Gee and Hardy. It will be especially interesting for those interested in economic theory.

*Reviewed by the late Rev. William Harman van Allen, S.T.D.**

ONE of the new books about old subjects is a life of Margaret Fuller, written by Margaret Bell, and published in a paper binding (Bonibooks, 50 cts.). It is really very good indeed, and the result shows how many types of character are illustrated, from the child, precocious and dramatic, to the woman who had reflected many types of temperament and had finally settled down to the strongly marked Italianate American. Freshly read, Margaret Fuller impresses one greatly, all the more by reason of her being so

* This review, written last March as he lay critically ill at a hospital in Florence, Italy, was Dr. van Allen's last attempt at writing.

much at home in the many colored background of a varied landscape; and the little Puritan maid, devising playmates out of her reading and her imagination was no more entirely at home than the associate of George Sand and Wordsworth, the splendid reflection of Joseph Mazzini, the idealist study of the young German Jew, or the sudden and romantic determination of the Italian Marchese who is linked indissolubly with her in the immortality of death.

But one thing strikes the casual reader—the swiftness with which enchantment comes to the heroine—who has been heartened by the magic of Italy, at first, and then has learned how much the reality differs from the imaginary.

Recommended by the Rt. Rev. George Craig Stewart, D.D.

1. *Christian Ethics and Modern Problems*. INGE: Putnam.
2. *The Faith of a Moralist* (2 vols.). TAYLOR: Macmillan.
3. *Eucharistic Faith and Practice*. BRILIOUH: S. P. C. K.
4. *The Vision of God*. Rev. K. E. KIRK: Longmans.
5. *A Psychological Approach to Theology*. W. M. HORTON: Harpers.
6. *Craumer*. HILAIRE BELLOC: Lippincott.
7. *Wolsey*. HILAIRE BELLOC: Lippincott.

8. *Puritan's Progress*. TRAIN: Scribners.
9. *Religion in a Changing World*. SILVER: Richard Smith.
10. *The Enduring Quest*. OVERSTREET: Norton.
11. *The Church, One, Holy, Catholic, Apostolic*. (Report of the Anglo-Catholic Congress of 1930). Morehouse.
12. *We Need Religion*. TITTLE: Holt.
13. *Pastoral Epistles for Today*. BOYD VINCENT: Morehouse.
14. *The Fisherman's Saint*. GRENFELL: Scribners.

A DIOCESAN MARRIAGE CONTRACT

THE Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, requires the parties to any marriage to be solemnized by him to sign the following statement:

"We, and desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold our marriage to be in nature a lifelong contract for the physical and spiritual union of husband and wife, for the purpose of procreation, if possible, and the physical and spiritual nurture of children, and for the safeguarding and benefit of society. And we engage ourselves to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by the Christian Church."

Some of the clergy of the diocese are requiring the same pledge although Bishop Quin has not asked the clergy to do so.

A RESOLUTION ON MATRIMONY

A RESOLUTION passed at a conference of the clergy of the missionary district of South Dakota, held at Pierre, in October: Whereas, the Canon on Holy Matrimony enjoins the clergy of the Church to

"Give instruction, both publicly and privately, on the nature of Holy Matrimony, its responsibilities, and the mutual love and forbearance which it requires."

and further, to

"Instruct the contracting parties as to the nature of Holy Matrimony, its responsibilities and the means of grace which God has provided through His Church."

Be it resolved, that the clergy of South Dakota request the Department of Christian Social Service of the National Council to obtain from those competent to make them, sermons, sermon outlines, and a brief bibliography such as shall enable the clergy to comply effectively with the canon, and to send such materials to the clergy of the Church.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

AMONG THE NEW BOOKS

ACHARMING and delightful piece of writing is Hilaire Belloc's *Cranmer* (Lippincott, 333 pp. \$5.00). It is one of those few books which you can open anywhere, and from which it is difficult to pry yourself loose before the very end. It is, in short, the kind of biography we should expect Mr. Belloc to write. The leading characters, with the exception of Anne Boleyn, are very vividly portrayed. The utterly despicable Cranmer, the most pathetic weakling who ever occupied the chair of Augustine, is mercilessly but faithfully depicted. Opinions will differ as to the fidelity of Henry's portrait—certainly it is difficult to believe that a man who in large measure laid the foundations of England's greatness, and who despite his brutality and license is generally recognized as a strong and able ruler, was the temperamental weather-vane Belloc describes. But in general the characterization is excellent, and the narrative—the story of one of the most stirring and dramatic of all ages—no less so.

Unhappily, the historical and theological accuracy of the work falls far below its literary merit. It appears somewhat disingenuous to tell the reader that "the English Prayer Book now in use" is that of 1552 (which is subsequently described as violently anti-Catholic), only adding a small footnote "allowing for the revision of 1662 (nothing is said of 1559), and one or two other major changes." To attribute the success of the English Reformation principally to Cranmer's beautiful English—"because Cranmer had in his very soul the rhythms of English, he made permanent and ultimately national the new form of worship"—is puerile. The appeal of the English Church to the Fathers and Councils of the undivided Church—an appeal which determines the interpretation of unfortunate or ambiguous phrases—and to the Catholic Church as a whole (as against the Papacy)—receives no recognition. The papal communion in the West is repeatedly equated with "Christendom," or "historic Christendom." The Eastern Church, which could with far better right claim the title, is ignored. The impression is instilled in a thousand and one ways by adroit suggestion that the Anglican Church is a brand new, man-made sect originating at the Reformation. The discriminating view of such a loyal Roman Catholic as the Abbé Calvet does not once appear. However, the founding of the "new" English Church is dated from the reign of Edward VI instead of Henry VIII. This is a step forward, in more than one sense. Some of Belloc's co-religionists are already proclaiming Elizabeth as the Mother Foundress of our communion, and we may eventually discover that Queen Victoria or George the Fifth is its true author.

In spite of its many excellences, acknowledged above, this book is one more indication that the cynical definition of Napoleon, "history is lies agreed upon," is still the motto of the historians of the holy see. WILLIAM H. DUNPHY.

ONE would know that a volume of sermons from the pen and the heart of Charles R. Brown, dean emeritus of the Yale Divinity School, would not be disappointing. *The Gospel for Main Street* (New York: Century Co. \$2.00) comes home with appealing and persuasive power, therefore, and reaches us all on the particular Main Street where we dwell. If, as the author says, this volume is intended chiefly for the rank and file, that is where most of us belong. His utterance is not passionate, but it is crystal-clear, and when he talks on My Brother's Keeper, the Average Man, and What Jonah Did, we know he is talking to us, and we remember to be a better brother, redeem the worst of our mediocrity, and to obey, henceforth, the voice of God calling even us to be His prophets.

ROSCOE T. FOUST.

GOOD DEVOTIONAL BOOKS are none too common, but the Rev. G. P. Trevelyan's *Guide for Advent and Christmastide* (Morehouse, 116 pp. \$1.00) and J. Alick Bouquet's *Christmas to Candlemas* (Morehouse, 67 pp. \$1.00) possess real merit. The former contains a meditation for every day of the Advent and Christmas seasons. These meditations are of high order and should be of practical value to those who are entering upon the too little traveled path of mental prayer. No one can reflect on the mysteries of our religion as dealt with in this book without coming to love them—and our Lord—better. The treatment is simple but never superficial.

Bouquet's book tells in fascinating style the story of the joyful forty days. All will love the devotional sidelights in which it abounds. Take the story of the Annunciation: "Such great news as this we might have thought would have been blazoned forth before all creation by trumpet-tongued, angelic heralds, bringing the universe itself within ear shot. But it was not so. God gently breathes the tidings by His messenger to one solitary listening child. It is 'the Day of Mary being whispered to'—God's thoughts are not our thoughts; His ways are not our ways. The whispering to Mary was not an accident any more than the hidden life of our Lord for thirty years at Nazareth was an accident. The silence and hiddenness of the scene of the Annunciation are in truth, if we may so say, the telling feature of the picture." The poetic selections, which are aptly chosen, and the unusually beautiful illustrations by Dorothy Adamson, enhance its attractive value.

W. H. D.

THE Rev. Dr. Edward Roberts Moore, chairman of the Committee on Population Decline and Related Problems for the National Conference of (Roman) Catholic Charities; director of the Division of Social Action of the Catholic Charities, the archdiocese of New York, has written a striking book on *The Case Against Birth Control* (New York: The Century Co. \$2.50). It embodies the results of an exhaustive investigation into every phase of the birth control problem carried on by Fr. Moore and a trained corps of assistants for over a period of two years. The result of scientific study and patient analysis, it represents the official Roman Catholic attitude toward the practice of contraception. The first part of the book takes up the economic consequences of birth control, showing the fallacy of any argument based on "over-crowding," indicates the economic evils that attend a declining population, and establishes the fact that an expanding population need bring with it no fear of lack of food and other resources to support it. Fr. Moore then examines the medical side of the question, showing that the weight of medical evidence finds grave perils in the practice of contraception. He follows this with a discussion of the moral phases, with special reference to the recent papal encyclical on marriage.

C. R. W.

HEATHEN RAGE. By Gerald Stanley Lee. Richard R. Smith, Inc. \$2.50.

MR. LEE has given us a few pages of honest rage at the five professions—the ministers, lawyers, doctors, professors, and artists—and, it must be admitted, some pertinent criticism of "those who try to make us true and beautiful and good." But he has followed it with such wearisome preaching of his "rest working" gospel, such tedious reiteration of the need for balance and coördination, that he will find few readers to take him seriously. Civilization would be cured of all its ills if only people would go about with oranges balanced on their heads!

L. R.

MEXICO: A STUDY OF TWO AMERICAS. By Stuart Chase, in collaboration with Marian Tyler. New York: The Macmillan Company, 1931. Pp. 338, \$3.00.

WHEN a city economist turns interpreter of unspoiled Indian villages one may well expect amazing results. Toward the end of this intriguing volume the author admits that he loves Mexico, though the admission is scarcely needed when every other page registers his keen appreciation of our neighbors living south of what they invariably call the Rio Bravo.

Accepting the Linds' *Middletown* as descriptive of a typical American community he centers his attention upon the village of Tepoztlan in the state of Morelos as a symbol of the Mexico of today. To this contrast he returns again and again. The pictures are so vivid that one can almost catch the odor of the hot dogs of Muncie, Indiana, from one page and that of Tepoztlan *tortillas* from the next. The book is a delightful blending of compact facts and vital description.

The reader who has any personal acquaintance with the Mexican scene will feel that Chase, seeking relief from the atmosphere of American machines, has definitely caught the spirit of the post-Diaz Mexico:

"Mexico is not a poor country in natural resources, but the tale of her riches has been somewhat overtold. To my mind her greatest wealth lies in her scenery, her sunshine, her architecture, and her brown people—not as lure for tourist dollars, but for her own life and enjoyment."

This book's charm lies neither in its accuracy of fact nor its appreciation of beauty, but in the sudden bits of humor which both grip attention and lighten the touch. It is the unexpected which is recorded. For instance, in his concluding chapter, after giving pages of advice to Mexican villagers, politicians, and intellectuals, Chase adds: "Advice to investors and foreigners—particularly the American colony: Diaz is dead."

It is this very American colony in Mexico which will not like Chase's book. For his frankness in describing their attitude is as complete as his terseness in summarizing their society. "They are not averse to alcohol in all forms and unlimited quantities."

Significant, in view of the death of Senator Morrow since the publication of this volume, is the author's appraisal of his services as Ambassador to Mexico:

"Presently Mr. Dwight Morrow arrived and to the vast surprise of everybody, except possibly himself, captured the goodwill of the Mexican government. . . . He insisted—in the teeth of the American colony—that Mexico was for Mexicans and not a happy hunting ground for Yankee dollars. . . . I was able to find hardly a Mexican who distrusted him, or an American business man who had a good word for him—thus establishing beyond cavil his point of view."

The book is strengthened by masterful sketches of Diego Rivera, suggestive in their realism and compelling in their detail. The format is appropriately attractive, the index disappointingly inadequate. Freedom from footnotes is a relief and the absence of printer's errors a joy.

The growing number of Americans who love to read about their southern neighbor now have two vivid trilogies from which to choose. There is the older combination of Bernal Diaz' description of the Conquest, Madame de la Barca's sparkling letters of ninety years ago, and Flandrau's amusing *Viva Mexico!* Within the last four years have appeared Ernest Gruening's encyclopedic *Mexico and Its Heritage*, Carleton Beals' recent and colorful *Mexican Maze*, and the present volume. Each is good in its own way, but the great book about Mexico is still to be written. Perhaps *mañana, mañana* it will be given to us.

C. RANKIN BARNES.

J.C. SNAITH sustains his reputation as an entertaining novelist in his latest offer, *Indian Summer* (New York: Appleton & Co. \$2.50), a tale of the vivid eighteenth century and told in the style of that period, which includes the Seven Years War. Its depiction of the relations between a choleric king's officer and a French maréchal beginning with the latter in the rôle of prisoner and developing into friendship and ending in the love of two old men, makes it a mellow story of real merit.

C. R. W.

THE SOLDIER is a perpetual reactionary of force." This may be said to be the thesis of a striking volume from the pen of Esmé Wingfield-Stratford, himself a brigadier-general in the British Army, springing from a long line of soldiers. In his new work, *They That Take the Sword* (New York: William Morrow & Co. \$4.00), he points out that "war is a spirit, and it is only by a change of spirit that we can hope to master it." In tracing the history of war, he maintains that the belligerent caveman of popular fiction is a myth unsupported by evidence; that man is by nature a peaceful animal. Great nations in the past have progressed steadily until they entered upon wars of aggression. Their decline dated from that time. Perhaps the most original chapters in the book are those that deal with the military mind. The soldier, schooled in habits of mechanical obedience, is not free to develop normally. He remains primitive-minded. In discussing the great captains of history, Wingfield-Stratford attacks the tradition of the genius of Alexander the Great, the mind of Napoleon, and the character of the Spartans; and, in an analysis of the leaders on both sides of the World War, the author gives the names and facts to support his contention that only the innate stupidity of the military mind prevented an even greater tragedy. In his suggestive chapter on the Rise and Fall of the Kingdom of Heaven he sets out that through the deliberate choice of the patriotic instead of the religious goal the chances of an even formally united Christendom were shattered and that the small group of enthusiasts for peace "though doubtless the salt of the earth, cannot as yet be said to have exerted any determining influence on international politics." Scholarly and brilliant General Wingfield-Stratford has given us a thoroughly worthwhile book that commands one's thoughtful reading.

C. R. W.

THE MANTLE OF PRAYER. Compiled by Gina Harwood and Arthur W. Hopkinson. Milwaukee: Morehouse, 144 pp. \$1.40.

THE MANTLE OF PRAYER is a devotional book in the best English tradition, and is a welcome relief from the Neapolitan type of piety which has made its appearance in certain quarters for some years. The prayers are taken for the most part from Bishop Andrewes, and the revelation of the inmost soul of this rare and beautiful spirit is more than enough to refute the oft-repeated calumny that the Anglican Church, since the Reformation, has produced no saints. The range of the intercessions is amazing—no state or condition or need of humanity seems to be overlooked. The scriptural tone and language of the devotions is everywhere evident, as is the writer's familiarity with the Eastern liturgies, whose spirit the work frequently breathes. The prayers for the Holy Mysteries would constitute an excellent preparation for communion for those who find the constant repetition of the five psalms, etc., generally used monotonous. Other devotions supplement those of St. Lancelot Andrewes, combining sobriety and fervor (we may need reminding that the two are not inconsistent). Not a few might find in this little book an answer to the soul's cry: "Lord, teach us to pray."

W. H. D.

VIDA D. SCUDDER has increased our debt of gratitude through her new book, *Brother John* (New York: E. P. Dutton & Co. \$2.50)—a tale of the early or as she calls them "the first Franciscans." Her purpose is to picture the ardent, disturbed life of the Sons of St. Francis in the period immediately following his death. Not only were their lives devoted to poverty and to service to mankind, but disturbed by a struggle between two factions—the more conventional group and the spiritualists or zealots. The story of John of Sanfort, who sided with the latter, is told with force, directness, and a sympathy and an adherence to sound historical perspective that entitles it to be placed alongside Willa Cather's *Shadow on the Rock* and Agnes Repplier's *Mère Marie of the Ursulines*. It is a matter worthy of note that these three contributions to the better understanding of the Religious life are from the pens of women. Professor Scudder, whose active identification with Church work and with the Church League for Industrial Democracy is well known, has done a telling piece of work. It is to be commended for its spirit, its pictures of the Umbrian landscape, its devotion to the ideals of St. Francis and to its vivid description of "one of the most intense social experiments in Christian history."

C. R. W.

Social Movements and Activities

By Clinton Rogers Woodruff

ONE of the salient contributions of the year to the discussion of social problems is the product of the Anglo-Catholic Summer Schools that have been held in England since 1928. Miss Ruth Kenyon's *The Catholic Faith and the Industrial Order* (London: Philip Allan, 6s.*) is an attempt to trace the line of discussion at the sessions. This she does with great skill and has given us a book of great merit. Fr. R. H. Tribe, S.S.M., in his highly suggestive Introduction tells of how in its Dollings and its Wainwrights, the Anglo-Catholic Movement has done an immense and unique social service in a century that needed it sorely. Now there is every indication that it is going on to combine these theoretical and practical works by producing a Catholic social doctrine able to deal with the conditions of the twentieth century. The inauguration of the Summer School of Sociology six years ago is an event of greater significance in the movement than appears at present. This book is an attempt to gather up some of the results already achieved by the six annual schools.

One of the hopes he tells us for the Catholic revival of the present time is that it will produce on the one hand a new edition of Christian social doctrine, and on the other a group of Christian men of affairs,

"who in action will demonstrate how the purpose of God in industry is to be carried out. The indifference of nineteenth century religion to the problems and activities of industrial life is in great contrast to the strong views and action of the medieval Church, with its guilds for regulating social action and its clear definite doctrine concerning social matters: the Just Price, Usury, the Functional Theory of Society."

This volume, which needs to be read in its entirety to be fully appreciated, provides a careful examination of the industrial system, as it is, and the directions in which it needs to be reorganized so as to bring it into harmony with Christian principles. It represents conclusions arrived at after years of intensive study. *The Catholic Faith and Industrial Order* is, as its publisher declares, a valuable contribution to Christian sociology and will prove of the greatest interest, both to the student and to the ordinary reader.

Another publication in this same general field is from the pen of a Yorkshire vicar, who has been long associated with those who believe in the social implications and applications of the Christian religion. I am referring to the Rev. Gilbert Clive Binyon's *The Christian Socialist Movement in England* (London: The Society for Promoting Christian Knowledge. Published in the United States by the Macmillan Co. \$3.50), an introduction to the study of its history. The present time, our author advises us, finds Christians all around the world seeking the Kingdom of God and His righteousness with a new earnestness and a fuller comprehension of its meaning. Lessons as to errors to be avoided and precedents that may be followed, as well as inspiration from heroic endeavor and patient thought and work may be found in the story of the Christian socialist movement and we have in these pages a definite purpose to give to the younger generation, the story of those of the earlier days who realized their social duties and obligations and sought to apply those principles and social ideals common to Christianity and socialism. Not the least interesting chapter is the preliminary essay on religion and the rise of capitalism.

Attention may appropriately be called again to a product of our own department of Christian Social Service. *The Church and Industry*, by our own Spencer Miller, Jr., and the Rev. Joseph F. Fletcher (New York: Longmans, Green & Co. \$2.00). This history of the Christian social movement in the Anglican communion is traced as it developed first in England within the Established Church and subsequently in the United States within the Episcopal Church. While this has already been referred to at length (see *THE LIVING CHURCH*, May 2d) it may prove interesting to note that the investigators conclude that

it is "the undeniable moral duty of the Church to concern itself with the problems of industrial life . . . to draw close to workingmen, both individually and through their trade unions, in an effort to express more clearly the genuineness of the interest of the Church in the workers as the center of the whole industrial process" and "to draw closer to employers and leaders of industry, and to express through them as Churchmen the application of Christian principles to industry."

In Donald O. Wagner's *The Church of England and Social Reform* (New York: Columbia University Press. \$5.25) we have a carefully documented thesis representing the first attempt to get at the mind of the whole Church on the subject of social reform. Opinion expressed in the Lambeth Conference, the Church Congresses, and Convocations is carefully analyzed and the record of bishops in the House of Lords is critically examined. The social thought of the Churchmen is related to their economic and intellectual environment and to their theological views. Dr. Wagner emphasizes the connection between the early Christian socialism of Maurice and Kingsley and the modern social movements in the Church, and describes the later work of Hughes, Ludlow, and Neale in the Labor movement. Considerable space is devoted to a history of the more important reform organizations such as the University Settlements, the Guild of St. Matthew, the Christian Social Union, the Church Socialist League, and the League of the Kingdom of God. The attitude and activities of Churchmen in industrial crises are also dealt with, special notice being given to the agricultural laborers' movement of the '70s, the dock strike in 1889, the coal strike of 1892, and the recent general strike in 1926.

These four books give an ample review of one of the most striking developments in the Anglican communion and may most appropriately be used as a basis for a winter's study of this most vital aspect of Christianity.

This Unemployment: Disaster or Opportunity (London: Student Christian Movement Press, 58 Bloomsbury, W. C. 1. 4s net, in paper 2/6 net) is an attempt to make a religious approach to the "unemployment" situation in terms of economic realities: the needs of men and their ability in modern society to satisfy those needs. It maintains that society must cease to regard the problem as primarily one of "providing employment." In terms of these economic realities there is no "unemployment" problem, but only the problem of "the unemployed" whose condition is the disastrous result of false economic and financial theory, whereby the achievement made possible by the substitution of natural for human energy is not utilized, but rather evaded.

Written by Fr. V. A. Demant, an active member of the Anglo-Catholic Summer School, he observes that in

"approaching the question from this standpoint, the Research Committee of the Christian Social Council is impressed by the unreality of current discussions of the so-called problem of 'over-production.' Clearly there can be no real over-production while there remains unsatisfied real demand. There can be badly-organized production (too much of this or that under the given circumstances); but this can hardly be estimated and dealt with so long as 'over-production' also means that something is wrong with the machinery of distribution. That this is so seems indicated by the present situation in which even now a percentage of possible production does not easily find a sale, and in which prices consumers can pay would certainly not enable industry to recover its present costs if it were to function at its full capacity. 'Over-production' or 'under-consumption' as the main immediate problem therefore means a radical defect in monetary organization, so that real demand for existent and potential goods fails to get translated into effective demand. Hence, the increasing attention given to the gold question, banking policy, credit control, etc.

"These things being so, the committee is asking Christian people to consider whether the social and financial conditions which require the problem to be regarded mainly as one of maintaining a so-called volume of employment are not in contradiction with the technical developments of the last two

* NOTE: This and other English books listed may be obtained through Morehouse Publishing Co., Milwaukee, at 40 cents to the shilling, duty free.

centuries, and whether that contradiction is not perhaps responsible for the paradoxes of our present economic order. It suggests that the solution of the present inability to buy what can be produced may have to be sought along the line of enquiry: whether the purchasing power of the community is not determined by a monetary theory which belongs to a by-gone industrial age."

SOCIAL Progress and Christian Ideals (Nashville, Tenn.: Cokesbury Press, \$2.25) has four authors: James Myers, industrial secretary, Federal Council of Churches; Howard E. Jensen, professor of Sociology, Duke University; William P. King, book editor, and consultant on social problems; and Alva W. Taylor, professor of Social Ethics, Vanderbilt University, and editor, *Social Trends*.

These four men are well known for their knowledge of and devotion to the social gospel, and they have definite, scriptural views on the things that matter in the field of social science. Part I deals with the historical perspective of social progress including the social ideals of Jesus; and social conditions in the Ancient World; in the Middle Ages and in the Modern World. Obstructions to social progress constitute Part II and discusses such questions as our civilization partially and imperfectly Christian; the necessity of adaptation to a machine age; the peril to our democracy from exploitation of the weak. In Part III we have conditions of social progress discussed; in Part IV the forecast of social progress.

This volume while interesting and suggestive lacks the scholarly treatment and breadth of view characterizing the books from the pens of our English confreres. It is well adapted for certain groups, but I am inclined to believe it will not make the appeal to the thoughtful I am sure the others will.

THE development of social legislation and administration in England and France since 1900 is the story of two states attempting to meet the problems created by a changing industrial system. England and France throughout the century before the present one had seen the old order giving place to a new; they had by 1900 proved to the world political democracy in action, through an extended franchise and through political institutions directing in significant ways the democratic life of both countries. These two modern democracies offer an opportunity for contrast and comparison in their meeting of the common task of applying the lessons of political democracy. France and England have been selected as the countries of study, because the survey of their social legislations will be a means of discovery how these two modern, industrial nations have tried to work out in their national communities the ideas of equality and well-being which the growth of political democracy has made a common possession for both peoples."

So declares Prof. Charles W. Pipkin in the introduction to his two substantial volumes on *Social Politics and Modern Democracies* (New York: The Macmillan Co. 2 volumes. \$7.50). Victor Yarros, the well known Chicago journalist, asks if it is an accident that two people so different mentally and temperamentally as the French and English have moved almost uninterruptedly in the same direction and toward the same goal in their social and economic legislation and policies?

In Great Britain the trade unions are strong, in France they are weak. Great Britain is uncomfortable politically because it has had of late three parties instead of the traditional two-party system. The Liberals are often asked to commit political suicide and allow the nation to revert to the historic two-party system, which it knows how to operate and use. In France the parties and factions are too numerous to catalogue. Cabinets are short-lived; parliamentary majorities fickle and uncertain. Yet legislation protecting women workers and some groups of male workers, legislation regulating child labor, compelling one day's rest weekly, insuring wage-workers against sickness and old age, has been persistently advocated and enacted in both countries by all types of statesmen and groups regardless of their formal political affiliations and party labels.

England and France, as well as Germany and Austria, Yarros points out, have advanced far on a road

"which other civilized nations will have to take sooner or later. If America dislikes and abhors socialism, paternalism, and bureaucracy, it will have to do by common consent what other nations have done under compulsion. Individualism run amuck spells revolution and destruction. Controlled industry, democratized industry, planned industry, co-partnership be-

tween labor and capital, equity in the distribution of wealth are among the essential conditions of social peace and continued human progress."

Professor Pipkin of the Louisiana State University and author of *The Idea of Social Justice* (Macmillan. \$3.50) does not explicitly draw these lessons from the highly significant experience of Great Britain and France, but the thoughtful reader cannot fail to draw them for himself. He endeavors to be impartial in his narrative, but his sympathies are manifestly with the trends he evaluates.

He believes that political democracy inevitably leads to economic democracy. The state, in the past the tool of the few, will be used more and more by the many as an instrument of economic justice. Majorities are not necessarily right or just, but they will have their way, and, if justice is really the *desideratum* in a society, the cultivated and privileged minorities must join the majority and attempt to guide and direct its impulses and movements.

Jerome Davis' *Contemporary Social Movements* (New York: The Century Company. \$5.00) contains nearly 900 pages of source material for the study of politico-economic movements in Europe and America. There is added a considerable amount of text, summarizing and interpreting the movements reviewed. The views presented are incidental to the amassing of material for graduate students of sociology. The movements treated are utopias, socialism, communism, fascism, the cooperative movement, the British labor movement, and the peace movement. The volume is one of the Century Social Science Series, edited by Prof. E. A. Ross.

In the opinion of Sir George Paish, governor of the London School of Economics, the present crisis is universally admitted to be the most serious the world has ever experienced, and the most difficult it has ever had to adjust.

"After a war of magnitude between leading nations a crisis is inevitable," he says, "but after so great a war as that which came to an end in 1918 something like a world breakdown was certain to result in the absence of any comprehensive plan of adjustment. Such a plan was urgently demanded at the close of the war, but none was considered, and as the inevitable difficulties could be deferred for a time by the continued creation of practically unlimited credits, no such plan has even yet been discussed. The time has come when a breakdown of world trade and world credit can no longer be delayed by credit creations and when a comprehensive plan of adjustment must be formulated and carried out if the nations are to be preserved from unprecedented distress and suffering."

As soon as he learned that President Hoover had recommended a year's moratorium on international obligations, Sir George sent by radio to his publishers a special foreword to be included in his book *The Way to Recovery* (New York: G. P. Putnam's Sons. \$2.00). In it he expresses hearty approval of the President's plan, but gives the following warning:

"It should, however, be clearly understood that this is only the first of many steps which need to be taken to adjust the situation. Indeed, were no further steps to be taken, the position of Europe, of the United States, and of the world in general would be even graver at the end of twelve months than it is at present. A still greater amount of credit would have been created which the nations would be unable to honor."

Sir George is a cancellationist and a free trader and he sustains his views with vigor, although if one were disposed his premises could in many instances be challenged.

UNDRY volumes of essays and papers in the social field are to be noted. In *Social Conflict* (Chicago: University of Chicago Press) we have the papers presented at the 25th annual meeting of the American Sociological Society. *Essays on Research in the Social Sciences* contains a series of lectures given in a seminar of the Brookings Institution (Washington, D. C.) intended to answer the question "Whither the Social Sciences." During the last decade the question of method in the social sciences has come into new prominence. In line with this interest, the Brookings Institution, as part of its training activities, organized its general seminar for the year 1930-1931 around the problem of research and research method. As part of this seminar a series of addresses were given by distinguished scholars and these addresses form the content of this volume.

Since faith in social study is so largely built on faith
(Continued on page 116)

A RENEWAL OF FAITH *

BY THE MOST REV. JAMES DEWOLF PERRY, D.D.
PRESIDING BISHOP OF THE CHURCH

WHATEVER occupations may be engaging us, we are all intent through these perplexing days upon the search for counsel and for reassurance. I suppose that there has never been a time when men and women everywhere have been more eager than now for the explanation of conditions which confront them, and for the solution of the problems which are causing uncertainty and world-wide distress. As in every situation, such as this, the alarmist is first in the field warning the world of crisis. Human nature is so susceptible to fear that every suggestion of danger, whether to the physical or to the financial world, is at once translated into terms of disaster. I have before me a clipping of a Boston newspaper in 1857 describing the desperate plight into which America had fallen—poverty threatening the homes of all alike, unemployment removing from honest men the means of livelihood, industry arrested without hope of resumption, the public morale yielding to indifference and despair. The fact is that every age is critical, the time of prosperity if we but knew it far more than a period of want. The more carefully we review the rising and ebbing tides of what we call good times and bad, the more reason we find for trust and confidence. Quite naturally, however, men look for a sound basis on which to ground their faith, and so they turn, as the whole world seems to be turning now, to the oracles of finance. It is then that the economist appears upon the scene to take the place of the alarmist and to explain the situation in terms of figures measuring production and over-production, distribution, and employment. These have their place and at present have their day of almost infallible authority.

But there is another source of wisdom which has thrown light upon such experiences as we are undergoing, forecasting, interpreting, and bringing them at last to judgment. The word of God has received but scant attention in comparison with every other verdict that has been heard. There are those who still turn the pages of the Bible before they scan the pages of the morning paper to read the quotations of the stock exchange. Whatever thought there may be of prophecy is directed for the most part to the wise heads who venture to predict when and how we shall emerge from the depression now engulfing us.

But prophecy means far more than prediction. The prophet whenever and wherever he appears is the one who declares for all time the principles which govern the fortunes and misfortunes of mankind. He is the one who speaks for God. It is for this reason that the world has turned for the final verdict to the prophecies of the Old Testament and their fulfilment in Christ. They are as true of America today as they were of the Mediterranean world two thousand years ago, or of Europe in the dark ages. Read the books of Isaiah and Malachi; you will find them modern in their statement as they are modern in their treatment of the human problems that concern every community.

I would take the whole volume of prophetic books as text and as authority for the prediction that this period of adversity shall pass when and only when the lessons that it teaches shall have been learned. The reason for this is obvious. Underlying all the economic, the social, and the political causes of depression there are eternal, ethical, and spiritual principles. God's will for human peace and happiness shall be realized only when the world shall have accepted and obeyed His laws.

It is not my purpose, nor is it possible in these few minutes to review the code of divine law. Were this the point I could not do better than to refer you to the Ten Commandments which no act of legislation nor whim of fashion has been able to repeal. I wish rather to speak of two conditions upon which the fortunes of the world now and in the next few years have necessarily to turn.

The first of these can be best described by the old-fashioned word "honesty." We have been emerging from a world of imaginary values. In the attempt to create resources of

wealth in place of those which the war has swept away, the minds and hands of men have been building an industrial and commercial structure fictitious through and through. It needed only a gesture of finance to bring the whole thing crashing down as if it had been a house of cards. It was a condition revealed far more vividly in the years which seemed to be so prosperous than in the poverty which followed them. A self-deceived world stood unconsciously as the Laodiceans before the judgment spoken in the Apocalypse: "Thou sayest I am rich and have gotten wealth and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked." The earnings which went to support life have been unreal; the pleasures with which men have filled their eyes and hands have been unreal; the positions they have held and the power wielded, all unreal. Never can a stable and firm system rise on the ruins where the old had fallen until there shall have been laid strong foundations of truth and honor and integrity.

ACIVILIZATION can hope to endure only when founded on a rock. A few days ago one of our foremost statesmen who for years had helped to shape the relations and guide the destinies of America and Europe said to me that the great administrations of government in England and America are to be explained not so much by the intellectual qualifications of those in highest office, but by an unalterable sense of right and wrong. Such staunch adherence to fixed moral standards, keeping the conscience clear, the judgment true, the perception of real values keen, must uphold and stiffen the whole fabric of modern life if the social and industrial order is to regain security. There is another principle still more essential than the law of honesty to the foundations that must be relaid, yet as closely related to it as mercy is to justice. The discovery made to us by the whole experience which we have undergone is the unity in which it has helped to bind the whole human family together in cords of sympathy and love. I do not mean that these attributes have waited until now to be known; they are of God and not of man. They have come, therefore, from the revelation of the divine life all the way from the Creation to the Cross. But as the human heart became conscious of the Being of God, and of communion with God, through suffering, so the divine will for mankind is now becoming known through the experience of hardship and of privation. I am sure that acts of charity during these past two years have lost much of the aloofness and condescension that may once have characterized them. I am not yet sure that the spirit of sacrifice has entered into all the gifts bestowed. In the readjustment of personal expense everywhere required, the item of benevolence is often the first to be eliminated, though it should be the last. What is the principle that guides one in the making of his budget? Is it to keep what is required for one's own use and then to give what is left over? That policy may alleviate the world's wounds for a moment; it will never heal them. Give rather what is necessary to cure the ills and right the wrongs, the responsibility for which the whole world shares; then use what may be left for the satisfaction of your own needs and desires. Thanksgiving and Christmas may suggest a practical application of this principle of sacrifice. Would not the feast on either day have new significance if the provision that we make for others might represent the gift of the amount that each would spend upon himself:

"Not what we give but what we share
For the gift without the giver is bare."

In a word, the recovery from any evil conditions which the world is suffering is a renewal of faith and hope and charity; Faith which is born of trust in God; Hope which is built upon the promises of God; Charity which reflects the love of God revealed in Christ.

"Return unto me and I will return unto you. . . . Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

—MALACHI 3:7, 10.

A GODLY HEART makes a generous hand.

—Nashville Christian Advocate.

* Radio address by the Presiding Bishop broadcast from WBZ, Boston, November 15th, under the direction of the Province of New England.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

AID ASKED FOR MINERS OF WEST VIRGINIA AND KENTUCKY

To the Editor of *The Living Church*:

CONDITIONS closely approaching those faced by the Near East Relief, with thousands of children on the verge of starvation, now exist in the bituminous coal areas of West Virginia and Kentucky.

Reports from the field indicate alarmingly high percentages of undernourished children, lack of medical and hospital care, non-attendance at school because of lack of clothing, unsanitary and dilapidated housing. There is severe hardship because of bank failures, the low wages, the unemployment, and over-developed condition of the coal industry with its cut-throat competition. The many well-meaning employers are caught and squeezed by this competition so that they too are unable to pay living wages.

The American Friends Service Committee has undertaken a great campaign of relief and reconstruction. The Federal Council of Churches of Christ in America, through its Social Service Commission, has endorsed these undertakings of the Quakers and is coöperating in the collection of money and clothes.

No more urgent need for the relief of human suffering exists in America today.

Please send clothing prepaid to the American Friends Service Committee, "For Miners," at 1515 Cherry St., Philadelphia, or at Morgantown, W. Va. Checks may be sent to Miss Olive Van Horn, treasurer, Coal Areas Relief, 105 East 22d Street, New York, N. Y.

We know you will want to help.

CLARENCE E. PICKETT,
Executive Secretary, American Friends Service Committee.

JAMES MYERS,

Industrial Secretary, Federal Council of Churches.

[The Living Church Relief Fund will gladly receive and forward contributions of money. Clothing should be sent directly to one of the addresses indicated, prepaid.—EDITOR, L. C.]

DR. VAN ALLEN'S LAST WEEKS

To the Editor of *The Living Church*:

MANY people write to me asking me to tell them something of the last weeks of Dr. [William Harman] van Allen's life. Therefore I would like to say to the readers of THE LIVING CHURCH who want to hear about him that he was a very different man those last months from the active and brilliant man most of us knew.

He knew he could not get better, and believing it to be God's will that he should not, he waited patiently for the end. He did not seem to suffer and was content with things as they came. He always smiled when I told him he was very thin.

So many letters came from those whom he knew as children, telling of the happiness he put into their lives. The last child to call was one from Middlebury, Vt., who called at the hospital with her mother on Palm Sunday. Many callers came that day, two of whom were from China. It was his last Sunday in Florence, and his room was fragrant with spring flowers, Easter and parting gifts. It was the last day he read from his Prayer Book himself.

His memory is most blessed to the one who spent the last sixteen months of his life constantly in attendance on him. It was a serene, young looking face that lay lifeless on Sunday morning, August 23d.

Roehampton, London.

IDA C. WATTS.

PRAYER AND PENITENCE

To the Editor of *The Living Church*:

I SHOULD LIKE to express my appreciation of your splendid editorial in THE LIVING CHURCH for November 7th, entitled Prayer and Penitence. It impressed me so much that I quoted it in full in my sermon on that day. I also used the special Litany and Devotional Prayers from the same issue.

Wichita, Kans.

(Rev.) SAMUEL E. WEST.

"WHEN CELEBRATING HOLY COMMUNION"

To the Editor of *The Living Church*:

IN a letter to the editor appearing in THE LIVING CHURCH of November 14th entitled When Celebrating Holy Communion, the Rev. William Branch refers to a ruling of "the Bishops" made "some hundreds of years ago" to the effect that the celebrant of the Holy Eucharist should receive Communion standing. He questions the authority of this ruling, and justly complains of the vagueness of the citation. The ruling, referred to in THE LIVING CHURCH of October 17th, may be the negative action taken by Convocation in 1661 on Cosin's proposal that the rubric (quoted by Fr. Branch) should be amended so as to require the celebrant to receive kneeling.

Cosin's plea was that the rubric as it then stood (and still stands) "hath left the priest to receive the Sacrament standing," but Convocation did not adopt his suggestion, leaving the ancient custom unchanged.

But we have a much later and more definite ruling of our own (American) House of Bishops on the subject. In the declaration made at the General Convention of 1832 the bishops state: ". . . with regard to the officiating priest, they are of the opinion that as the Holy Communion is of a spiritually sacrificial character, the *standing* posture should be observed by him wherever that of kneeling is not expressly prescribed, to wit: in all parts—except the confession and the prayer [at that time] immediately preceding the Prayer of Consecration" (Journal of General Convention, 1832, October 29th).

It has been pointed out that "if in reply [to arguments in favor of the standing posture] it is urged that the rubric 'all devoutly kneeling' is intended to apply to the celebrant as well as to the people, the answer is: that if such an interpretation is admissible grammatically (as it is not) then the priest must be bound not only 'to receive' kneeling but also 'to deliver' the Sacrament kneeling."

New York.

(Rev.) THOMAS J. WILLIAMS.

WHAT "THE ENEMY" THINKS OF OUR MARRIAGE CANON

To the Editor of *The Living Church*:

IT IS POSSIBLE to learn, even from "the enemy," how the new Canon on Marriage is regarded by some:

"The unhappy compromise with regard to divorce reached by the Episcopal bishops . . . deserves small praise and less respect."

"Wise counsel is needed and wise men and women to administer it. One can only wonder, in the case of the Episcopal Synod, if its sidestepping attitude on divorce indicates a capacity for such wisdom."

—*The Nation*, 14th October, page 379.

Portland, Ore.

(Rev.) E. H. CLARK.

CENTRAL NEW YORK HAS RIVAL DIOCESES

To the Editor of *The Living Church*:

THE good Bishop of Central New York in a recent address claims to have the largest diocese in the world, as he has within his territory places with such well known names as Rome, Carthage, Antwerp, etc.

Let me say that we who live in this diocese of Huron in the southwestern part of the Province of Ontario can claim to be in a very large diocese, too, according to Dr. Fiske's method of reckoning distance. We can travel from Vienna to Wyoming without passing the diocesan bounds, and go through London, the see city on the Thames, with its Cathedral dedicated to St. Paul. We have also such world capitals as Paris and Dublin and Berlin (recently changed to Kitchener) and Brussels and Delhi. We have a Dresden and a Munich and Hanover and Waterloo.

Many famous English places are represented in such names as Exeter, Lambeth, Westminster, Norwich, Oxford, Durham, and Scotland and Ireland are by no means without representation.

(Rev.) P. H. STREETER.

Norwich, Ontario.

"THE RACIAL EPISCOPATE"*To the Editor of The Living Church:*

ONE OF THE absorbing features of interest in General Convention was the question of the Racial Episcopate, and so you phrased the caption to the letter of the Rev. Shirley G. Sanchez appearing in **THE LIVING CHURCH** November 14th. Your correspondent complains of the adverse attitude of the Bishop of Georgia to the report of Bishop Penick in which the latter favored the establishment of a racial episcopate. He says the position of the Bishop of Georgia surprises. Doubtless; but surprises whom? There are many of us who thank God and take courage in the Bishop's taking the high ground he does on this question of momentous import: the refusal to give canonical cognizance to a color line in the Church. The practice in certain southern dioceses of excluding colored men from their legislative councils is in gross violation of the whole spirit of the Church, and, what is the same thing, in irreconcilable conflict with the mind of the Master; but that fact offers no excuse, to say nothing of justification, for the Church of God, which is not the private preserves of any man, to set up a bar indicative of the limitations of men.

That the practice of the day denies the ideal we readily admit, but God moves slowly, as men count time; and the horizon is not so dismal as sometimes we are prone to feel, and one of the brightest signs of the times that have recently dawned upon our intelligence is the action of the diocese of Virginia in restoring to every man his pristine privilege of equality in the counsels of God. That colored men have never been conspicuous for their numerical strength in Provincial Synods and General Conventions is not astonishing in view of the predominance of the other group not in numbers and finance only, but in the influential and cultural contacts of life. But time will bear its fruitage; and as Dr. Bragg said, facetiously but truly, in commenting upon the forward step of the diocese of Virginia, there are two agencies forcefully engaged in accomplishing the revolutions of time: the seminary and the cemetery, if indeed by any stretch of poetic or other liberty a necropolis may be dignified as an agent.

Instead of permitting the exceptional and refreshing conditions in Nebraska and Colorado to incite us to lamentations over the negation of like conditions elsewhere, our hearts should abound in gratefulness that so much liberty and magnanimity are anywhere in evidence where the odds are so great against a minority group. . . .

If we are looking for the restriction and limitation advocated by the Rev. Mr. Sanchez, there would be no need of seeking an adaptation so anomalous: there is the African Orthodox Church meeting now the demands Mr. Sanchez proposes. Our bishops, though Caucasian, are not elected as such; they are simply elected as men, and the mind of the electing majority runs that way. The popes are not elected as Italians, but, for the revelation of human insight, nobody but an Italian has the remotest chance of ever being pope. Men of all nations are going into the Church of Rome, but human ken reveals not the remotest probability of any other being called to the high office of the papacy. . . .

Nebraska and Colorado are, however, not the only dioceses in which men of color have received recognition beyond mere membership in the legislative councils; in Newark, and New York, and in Long Island colored men have held posts of responsibility and honor beyond their parochial bounds, and in the last convention of Long Island one such man was nominated for membership in the diocesan council, along with eight other priests. The vote was very scattering, and while there were but four colored men in the gathering, this particular man, on one of the ballots, received upward of twenty-five or twenty-seven votes. When the voting seemed rather long drawn out, he, along with others, requested the withdrawal of his name, and when the Bishop asked the pleasure of the convention thereon, there was a thunderous No in response. The same man had been a member of the Ecclesiastical Court, member of the executive committee of the archdeaconry of Brooklyn, is now the treasurer of the Brooklyn Clerical League, and has so been elected for eight consecutive years. The league is not a diocesan body but its membership is coterminous with canonical residence in the diocese of Long Island. These mentions are made simply to show that Colorado and Nebraska are not the only oases in the ecclesiastical desert; and if Mr. Sanchez will bide his time, and not nurse along a segregated parish or mission, he may live to see, even in his southland, as the signs of the times so beautifully forecast in the case of Virginia, the desert rejoice, and blossom as the rose.

(Rev.) GEORGE FRAZIER MILLER.

Brooklyn.

COMPANIONATE MONASTICISM*To the Editor of The Living Church:*

YOUR editorial, *Should Priests Marry*, in today's [November 14th] issue of your paper, as Dr. Oliver's book, *Article Thirty-two*, will probably draw fire, feeble though the editorial may seem. While it is most difficult to refrain from speculating as to whether or not there really are any married clergy but find themselves, soon or late and in some degree, hindered in the performance of the duties of their ministry by the responsibilities properly inseparable from the holy estate of matrimony, it is the editor's suggestion of a Religious order that calls for comment.

The simple enlisting of seminarians to serve in the mission field under vows for a term of years would neither make Religious of the men nor create a Religious order. The essential purpose of monasticism is not economic and domestic freedom, but a *life*. And that life, only beginning with the taking of vows, must be preceded by a certain period of testing and training, *viz.*, the novitiate. Since in our seminaries there appears to be woefully little emphasis on the interior life of the students, the general atmosphere being that of graduate schools, it would more than ever be necessary for the order to provide a season of training for such men as might volunteer. Yet since the whole term of membership, five years or whatever, is to be spent as a missionary in the field, how or when could a novitiate of one or two years be arranged? Under such a plan it would seem necessary to profess the aspirants at once with practically no idea of, and certainly no training in, Community life and monastic ideals.

While it would undoubtedly be desirable to have a group of unattached men available for missions, it would certainly require much more than mere freedom from domestic responsibilities to make them Religious. "The magnificent work being done by the Holy Cross Fathers in Liberia is an example of what can be done" (*sic*), not only by unmarried priests, but by those who are living a *life*, only a small part of which is the obligation to celibacy. The idea of young men giving the first five years of their ministry to our Lord as single men is far from new. Let them obligate themselves to it by vows, and work in what field soever; but do not for a moment suggest that this purely utilitarian arrangement—a kind of Companionate Monasticism which, if it prove distasteful can be abandoned after a time—is properly to be considered the Religious life. It is anything but that.

The conventional life is little enough understood by the people of our communion generally, and that understanding is neither fostered nor improved by hasty and ill-judged suggestions of new orders. It is difficult to imagine how your idea could develop far beyond the perfectly familiar and oft-tried scheme of *Associate Missions* where a group of devoted single men live for a time in a mission house, receive a trifling stipend, and do a tremendous work in a series of scattered missions each too poor to support a resident pastor. Nor is there a dearth of able priests willing to direct such work. The scarcity is rather among the newly ordained, the majority of whom appear to prefer comfortable curacies in city parishes or independent charges where they can be master of the situation.

I do not intimate that all possible emergencies and varieties of work can be provided for by the rules or numbers of the several established Orders in our communion. It is quite conceivable that there is room for yet other ventures; but if a man wants to live the Religious life, believing that God calls him to do so, let him, in all conscience, put himself in the way of doing it according to clearly defined principles, not in the half-hearted pseudo-monasticism the editor suggests. It is neither as a secular priest, strictly speaking, nor as one under the traditional threefold vows that I write this; but as a member of one of the semi-monastic congregations of the Church, the Companions of the Holy Saviour, and one who is in a position to observe both theory and practice of the Religious life and know something about them.

Kingston, N. Y. (Rev.) EDWARD NASON MCKINLEY,
Chaplain, Convent of St. Anne.**WE GIVE UP!***To the Editor of the Living Church:*

IN MY mail recently I received two circulars. One (from the Porto Rico Child Feeding Committee, 450 Seventh Ave., New York City) says "Ten dollars will feed a child for a school year. . . . Every dollar given to purchase food means life to children."

The other circular is from a college. It says "As to the Alumni Fund . . . we must meet our obligation on the football coaching which this year is three thousand dollars."

Which appeal do you think I answered?

Tuckahoe, N. Y. (Rev.) FREDERICK A. WRIGHT.

"PUNISHMENT" AND "CORRECTION" IN THE PRAYER BOOK OFFICES

To the Editor of *The Living Church*:

HERE APPEARED in your columns several months ago a letter from a correspondent expressing regret that in the recent revision of the Prayer Book the word *punishment* had not been changed to *correction* in the Prayer for the Church in the Communion Office. He pointed out that there was a different conception of punishment in the modern mind from that which formerly existed and seemed to feel that the use of the word here carried with it the old idea of vengeance or retaliation.

Recently I heard a young priest, while celebrating the Holy Communion, change the word *punishment* to *correction* as he recited the prayer. It is doubtless impossible to prevent the clergy from taking liberties with the text of the Prayer Book in one direction or another, but if they do so it should be with a clear understanding of what is implied. The compilers of the English Book of Common Prayer knew how to write their mother tongue and what they wrote in 1549 was clear and unmistakable in its meaning. They did not say "for the punishment of wicked and vicious persons" in which case the word *correction* would, no doubt, have been a better word to use. They said "for the punishment of wickedness and vice." Wickedness and vice must be punished in order that the people who have been guilty of such conduct may be corrected and brought back to virtue and holiness. The punishment may be heavy or light but it is a necessary part of the process of correction. If God Himself as we believe cannot tolerate wickedness and vice in His world He must expel them by some means, and that means is punishment. There is no necessary connection between the word punishment and the thought of vengeance. The punishment of wickedness and vice may be, and we are sure it will be so far as He orders it, for the correction of offenders. Human laws and human magistrates are not always guided by heavenly wisdom, but we are surely justified in praying that Christian rulers may so administer justice that wickedness and vice may be punished and true religion and virtue maintained. To pray for the correction of wickedness and vice when we really mean to pray that persons who fall into them may be corrected would be a slipshod use of the English language, and change the force of the prayer.

(Very Rev.) GEORGE L. RICHARDSON,

Albany, N. Y.

"ON NATIONAL AND WORLD PROBLEMS"

To the Editor of *The Living Church*:

AM quite surprised that a scholar of the standing of Dr. Bernard I. Bell should have written such a letter as that under the above heading in your issue of November 14th....

The paragraph in the General Convention report to which he takes exception is altogether admirable from a Christian point of view, for it states facts very exactly.

Why should he use such a sentence as this, "What the General Convention recommends us to consider is an assumed necessity of modifying our Christian moral principles," etc.? Does he suppose for one moment that those responsible for the report wish to modify Christian principles? Why then does he impute such motives to them? This is no way to discuss.

The report states that no man can stand alone under our economic system, and also says that according to Christian principles no man can live to himself alone. The report suggests that we are all, not isolated individuals, but members of a great Christian family, having duties one toward another and to the family. I expected Dr. Bell to agree with this. I believe he does, and therefore his letter surprises me in regard to its matter as well as its manner.

Again, why does a scholar such as he speak so ignorantly about "Bolshevism"? What does he mean by "Bolshevism"? I imagine he means the Russian system, or he may mean Communism. But as soon as he learns that "Bolshevism" means the rule of the majority he will deny that that is the Russian system, for he will I am sure assert that Russia is governed by a minority. He uses the word "Bolshevism" in an ignorant manner, as they do who use it as a good word to frighten people. "Bolshevism" simply means majority rule, and that is an American principle.

But if he means that the report advocates Communism it is quite easy for him to say so. And I hope he will. And if he does I hope he will tell us how and why, and what he means by Communism. And it would also be interesting if he would tell us what he means by Christian individualism, which he says is the cure for our troubles. Certainly by his letter he seems to mean something, and a scholar such as he ought to make clear to us what he really does mean.

But when he couples Stalin and our General Convention together as advocating something contrary to Christian moral philosophy it becomes increasingly necessary for him to write so that we may thoroughly understand his meaning. At present he is rhetorical but unconvincing.

McComb, Miss.

(Rev.) EDWARD G. MAXTED.

[*"Bolshevism"* is defined in Funk and Wagnall's Standard Dictionary as "the revolutionary policy of the Bolsheviks," who in turn are "a revolutionary political party in Russia." The *derivation* is a Russian word meaning "the majority."—Editor, L. C.]

To the Editor of *The Living Church*:

NOTE on your correspondence page of the November 14th number of *THE LIVING CHURCH*, the Rev. H. P. Scratchley of Arden, N. C., attacks the Committee on National and World Problems for its statement "to sustain the law as long as it is the law of the land."

If we were living under a despotic form of government by which free speech, free assembly, and the franchise were denied to our citizens, there might be some justification for the reverend gentleman's implied incitement to disobedience to the law; but our government in principle derives its just powers from the consent of the governed for the protection of whom in their pursuits of happiness the laws are made, and for the preservation of such a republican form of government that defends the rights of each for the good of the whole. To sanction disobedience to the laws is to contribute to the break-down of the safeguards of our liberties. Every man is entitled to his opinion about any law with the right to agitate and educate public opinion with a view toward its repeal. He has the ballot with which he may express his choice at the polls of public servants for the enactment of such laws as he may like, or for the repeal of such laws as he may not like. If he is a good citizen he will, under such a free government as ours, obey a law, even though he may dislike it. To take any other course would be destructive to the whole structure of the law.

Whenever our citizens may choose with impunity which laws they may obey and which they may violate, it will be the beginning of the end of representative government in the United States.

On his death-bed Stephen A. Douglas said to his sons: "Obey the laws and uphold the Constitution." Abraham Lincoln said: "Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others."

In the light of this argument it would seem very clear that the Committee on National and World Problems has voiced an utterance that is truly statesmanlike.

Alton, Ill.

(Rev.) ROBERT H. ATCHISON.

SOCIAL MOVEMENTS AND ACTIVITIES

(Continued from page 112)

in science, it is not strange that these essays approach the problem of method by asking: What is science? Can social study be science? In what ways have the various disciplines of the social studies interpreted science and used it in the formulation of their methods?

In *Social Welfare and Professional Education* (Chicago: University of Chicago Press, \$2.00), Edith Abbott, professor of Social Economy and dean of the Graduate School of Social Service Administration at the University of Chicago, discusses the university and social welfare; backgrounds and foregrounds in education for social work; some basic principles in professional education for social work; public welfare administration and the professional schools; social work and public schools; social work and social statistics. This book is designed for the social worker interested in the problem of professional education and the educator who is turning with a new interest to problems of social welfare.

Social Work Administration (New York: Harper Bros. \$3.00) is another volume in this realm. It is a comprehensive and illuminating discussion of the principles underlying successful social work administration. It covers a wide range of subjects, from the choice and equipment of the actual office, through the selection of its personnel and policies and interrelationship of the various departments. It is an excellent handbook for all interested in the administrative aspect of social work and this is an increasing number. The author is Elwood Street, director of the Community Chest, of Washington.

A lengthening list of books in this general field may properly be taken as evidence of the broadening interest in such questions.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"THY KINGDOM COME"

Sunday, November 29: *The First Sunday in Advent*

READ Psalm 145:10-13.

ADVENT bids us think of the Kingdom of God, for Christ the King came to establish His Kingdom. He is not acknowledged as King save by those who loyally love and serve Him, but He will come again and claim the Kingdom which, as David long ago declared, is an "everlasting Kingdom." "Thy Kingdom come" has been the prayer of His people for ages and in that prayer the Kingdom is confessed to be His—"For Thine is the Kingdom, and the power, and the glory." We look backward and forward. The Messiah came to create His Kingdom, a Kingdom of salvation and faith and love. He will come again "in power and great glory" (St. Matthew 24:30) and all the world will accept Him. We rejoice in the first Advent and worship the Child in Bethlehem. We anticipate the second Advent and seek to prepare the world for the coming of the King.

Hymn 70

Monday, November 30: *St. Andrew the Apostle*

READ St. John 1:40-42.

ST. ANDREW was the first to confess Christ: "We have found the Messiah," and his confession was followed by action: "He brought his brother to Jesus." Blessed is he who confesses Jesus Christ today, and then brings another to Him! The great work of the Brotherhood of St. Andrew and the work of the Daughters of the King have made very real the Kingdom of God as the members have brought others to Jesus. We are answering our prayer, "Thy Kingdom come," when we lead men and women to the King. It is the Christian's privilege, nay, it is the Christian's proof of his faith to bring some one to the dear Lord who came to redeem His people. And the people are expecting us thus to prove our loyalty. It is good for each one to ask himself, "Have I brought anyone to Jesus by prayer, by invitation, by example?"

Hymn 268

Tuesday, December 1

READ Malachi 3:16-18.

THEY spake often one to another"—what a fine description of Christian fellowship and worship! It is the "Communion of Saints," and the "Book of Remembrance" will be one of the joys of Heaven when the King calls the roll of His faithful children. There is a fine suggestion of divine love in that declaration: "They shall be Mine in that day when I make up My jewels." In the Eastern lands of old time jewels were highly prized, especially by brides (Isaiah 61:10), and the blessed King as He welcomes the redeemed Church, "the bride, the Lamb's wife," counts each member as a precious jewel, made precious by the Lamb who gave Himself for human redemption. What a manifestation of holy love that will be when the Kingdom is established and all eyes shall see the King in His beauty (Isaiah 33:17) and all hearts shall bow in grateful worship before Him! But shall we not begin, even now, to love and trust and worship the Christ who loves us?

Hymn 316

Wednesday, December 2

READ St. John 16:19-22.

WE HAVE our moments of joy here on earth, and they are especially dear to Christians as being assurances of the joy of Heaven. God wishes us to be happy and pure laughter is a sacramental grace. But think of the wonderful joy when the King shall come, the joy of Heaven when we shall see the Christ face to face, the joy of the new day when the Kingdom shall be established everywhere and Jesus Christ shall be known and loved and worshipped as the Re-

deemer! We must work with all our strength for the coming of that day. When we pray, "Thy Kingdom come," there should be a throb of joy in our hearts that it *will* come, and there should be a zeal in our evangelistic effort as we speak and give as those who see a vision and know that it will be realized some day, and realized the sooner as we earnestly and hopefully strive for the doing of God's will on earth as already it is done in Heaven.

Hymn 104

Thursday, December 3

READ St. John 3:1-5.

CHRIST'S MESSAGE to Nicodemus is very definite. The Kingdom is to begin with each one of us. Baptism of penitence and the gift of the Holy Spirit bring us to Jesus Christ who is the Door (St. John 10:1-7). The Kingdom is to grow in strength within us as we receive and use the gifts of the Spirit. It is inspiring to think that this individual consecration is a part of the divine plan for the coming of the King. "Beginning at Jerusalem," said Christ in the great Commission (St. Luke 24:47), and that implies, "beginning in thine own heart and life." Jesus Christ must be my Saviour, my King, before I can urge others to enter the Kingdom. The Kingdom thus becomes a reality and I worship my Lord as He is enthroned in my heart.

Hymn 53

Friday, December 4

READ St. Luke 23:39-43.

THREE shines a halo over the Cross as we hear the cry of the Penitent: "Lord, remember me when Thou comest into Thy Kingdom"; and the quick, almost glad response of Him who was the Master of death and sin: "Today shalt thou be with Me in Paradise!" What comfort in the word "Verily"! The holy Christ would allow no doubt to live. "Today"! Oh, the blessedness of the eternal present coming to the children of time with the power of the eternal years! "With Me"! Blessed association with the King! Of little consequence the ignorance of the Penitent who thought of an earthly Kingdom—Christ would soon teach him heavenly truths. The mercy, power, and love of the King were never so richly manifested as when in regal phrase He asserted His victory over sin and death, and welcomed His child into life!

Hymn 66

Saturday, December 5

READ Revelation 11:15-17.

THE CHRISTIAN accepts the double message of Advent as fact. It is more than doctrine, higher than aspiration, deeper than the mystery of truth. Jesus Christ came to earth nineteen centuries ago to make human life a fine adventure and to master evil. He is coming again as King to claim His Kingdom. We do not dream of a release as our pulses beat high with longing, nor is memory deceiving us as we see the Babe in Bethlehem and the King upon the Cross. No facts in all human history, recorded or unrecorded, are so exact, so living, so spoken and endorsed from the Infinite. Our hands are stretched out as we sing our reverent and holy lullaby. It is real—the birthday of a King. Our eyes of faith catch the lightened sky and the glory-clouds. "Behold, He cometh!" And the world cries, "Hosanna." Two, certain facts upon which our hands are laid—Christ my Saviour! Christ my King!

Hymn 70

Dear King, my King, Thou Son of God, come to my heart and reign there, for only thus can I find peace and pardon. Open mine eyes that I may see Thee reigning and mine ears that I may hear Thy blessed voice: "I save, and I am thy King forever!" Amen.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and
the Thought of the Church

**Editor, FREDERIC COOK MOREHOUSE, L.H.D.,
Litt.D.**
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OTHER PERIODICALS

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THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$8.75, to the laity, \$7.50.

Church Kalendar



NOVEMBER

29. First Sunday in Advent.
30. Monday. St. Andrew.

DECEMBER

1. Tuesday.
6. Second Sunday in Advent.
13. Third Sunday in Advent.
16, 18, 19. Ember Days.
20. Fourth Sunday in Advent.
21. Monday. St. Thomas.
25. Friday. Christmas Day.
26. Saturday. St. Stephen.
27. St. John Evangelist. First Sunday after Christmas.
28. Monday. Holy Innocents.
31. Thursday. New Year's Eve.

KALENDAR OF COMING EVENTS

NOVEMBER

29. Nation-wide corporate Communion for men and boys, sponsored by National Brotherhood of St. Andrew. Preaching Mission, Pueblo, Colo., Bishop Johnson, conductor.

DECEMBER

6. Lexington Teaching Mission.
15. Primary Convention at Trinity, Geneva, N. Y., for formation of new diocese.
16. Consecration of North Dakota Bishop-elect and of Connecticut Coadjutor-elect.

CATHOLIC CONGRESS CYCLE
OF PRAYER

DECEMBER

7. Society of St. John the Evangelist, San Francisco, Calif.
8. Grace Church, Newark, N. J.
9. Christ School, Arden, N. C.
St. George's, Utica, N. Y.
10. Church of the Holy Apostles, Hilo, Hawaii.
11. St. John's, Sudos, N. Y.
12. Order of the Holy Cross, West Park, N. Y.

APPOINTMENTS ACCEPTED

BELL, Rev. THEODORE, vicar of Trinity Mission, Hayward, Calif.; to be rector of All Souls' Church, Berkeley, Calif. Address, office, Cedar and Spruce Sts.; residence, 2519 Arch St., Berkeley. December 20th.

BELLISS, Rev. F. C. BENSON, formerly assistant at Christ Church, Fitchburg, Mass. (W. Ma.); to be rector of Trinity Church, Lenox, Mass. (W. Ma.) December 1st.

DAY, Rev. WILLIAM FRIEND, formerly rector of St. James' Church, Roseman, Mont.; has become priest-in-charge of St. John's Mission, Townsend, Mont., with charge of missions at Belgrade, Logan, Manhattan, and Three Forks, Mont. Address, Townsend, Mont.

GRINDON, Rev. H. A. L., rector of St. Peter's Church, St. Paul, Minn.; to become rector of St. Luke's Church, Whitewater, Wis. (Mil.) December 15th.

FOWLES, Rev. PAUL L., formerly graduate student, General Theological Seminary, New York City; to be rector of Trinity Church, Martinsburg, W. Va. December 1st.

REESE, Rev. PAUL, formerly vicar of Church of the Good Shepherd, Sapulpa, Okla.; to be minister-in-charge of Emmanuel Church, San Angelo, Tex. (N.T.) Address, 11 S. Randolph St., San Angelo.

RUNNELLS, Rev. E. P., formerly priest-in-charge of St. Barnabas' Church, McMinnville, and general missionary of the diocese of Oregon; has become rector of St. John's Church, Oakland, Calif. Address, 663 Eighth St., Oakland.

SHERBURNE, Rev. LEAVITT C., formerly assistant minister at Trinity Church, Columbus, Ohio (S.O.); to be rector of St. Philip's Church, Circleville, Ohio (S.O.) Address, 220 S. Scioto St., Circleville.

RESIGNATIONS

HARPER, Rev. EMILE S., as rector of All Saints' Church, Brooklyn, L. I., N. Y.

LOARING-CLARK, Rev. ALFRED J., as rector of St. John's Church, Memphis, Tenn.; 371 Patterson St., Memphis.

THOMAS, Rev. HARRIS B., as rector of All Saints' Church, Littleton, N. H.; to retire. New address, Connon St., Seaford, Del.

NEW ADDRESSES

JENNER, Rev. A. G. E., rector emeritus of Christ Church, Danville, Pa. (Par.), formerly Danville, Pa.; 1678 Massachusetts Ave., Cambridge, Mass.

MARCHANT, Rev. THOMAS W., formerly 3625 Oakman Blvd.; 12400 Cloverlawn Ave., Detroit.

ORDINATIONS

DEACONS

MISSASSCHESETTS—On November 9th in St. John's Memorial Chapel, Cambridge, DONALD JAMES CAMPBELL was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Henry Knox Sherrill, D.D., for the Bishop of Los Angeles. The candidate was presented by the Rev. H. B. Washburn, D.D., and the sermon was preached by the Rev. Angus Dun.

Mr. Campbell is a curate at Christ Church, Cambridge, and may be addressed at 99 Brattle St.

SOUTHERN VIRGINIA—On November 18th, in Trinity Church, Portsmouth, H. FAIRFIELD BUTT, III, was ordained to the diaconate by the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia. The sermon was preached by the Rev. William A. Brown, D.D., rector of St. John's; the Rev. Norman E. Taylor read the epistle; and the candidate was presented by the Rev. Charles H. Holmedale, rector of Trinity Church. The Rev. Mr. Butt, at present a student at the Virginia Theological Seminary, is to be assigned to work at Colonial Beach in the diocese of Virginia.

PRIESTS

SOUTH DAKOTA—On November 11th at St. Elizabeth's Church, Wakpala, the Rt. Rev. W. Blair Roberts, D.D., advanced to the priesthood the Rev. FRANK M. THORNBURN and the Rev. VINE V. DELORIA. Mr. Thorburn was presented by the Rev. K. Brent Woodruff, superintending presbyter of the Standing Rock Mission, whom Mr. Thorburn is to assist. Mr. Deloria was presented by the Rev. Nevill Joyner, superintending presbyter of the agency district of the Pine Ridge Mission. Mr. Deloria will continue to assist Mr. Joyner.

Both young men graduated from the General Theological Seminary, New York, in June.

Mr. Deloria is the only son of the late Rev. Philip J. Deloria, an Indian priest of South Dakota. There were eleven white and Indian clergy present at the service.

WESTERN NEW YORK—The Rev. CHARLES CAMPBELL was advanced to the priesthood in Trinity Church, Fredonia, on November 4th by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese. The Rev. James Cosbey, pastor of the Good Shepherd, Buffalo, read the preface to the ordinal; the Rev. Leslie Chard of St. John's Church, Dunkirk, preached; the Rev. Sherman Burrows, D.D., warden of DeLancey Divinity School, was presenter; the Rev. E. H. Edson read the epistle; the Rev. Charles Walker of Newark, who also served as Bishop's chaplain, read the gospel; the Rev. Wharten Weida of Silver Creek read the litany; the Rev. Albert Chambers of St. Paul's Church, Angola, was master of ceremonies. Mr. Campbell, who has been given a call to be rector of the church in which he was ordained, is to continue his studies at DeLancey while serving as rector of the parish.

In St. Andrew's Church, Rochester, the Rev. HERBERT HILMAN HILL was advanced to the priesthood by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese, on November 17th. The candidate was presented by the Rev. F. C. Lee, rector of the parish, and the Rev. Henry E. Hubbard, of Trinity Church, Elmira, preached. Mr. Hill is to be curate of Trinity Church, Elmira, with address at 312 West Church street. He will also supply as rector at St. Matthew's, Horseheads. Many gifts were presented the newly ordained.

DIED

ROBINSON—On November 11th, EDGAR WILLETT ROBINSON, vestryman of Christ Church, Coudersport, Pa., joined the faithful departed.

TUFFET—The Rev. ROBERT ALEXANDER TUFFET died at his home in Camden, Oneida Co., N. Y., on November 6, 1931.

MEMORIAL

Sheldon Munson Griswold

In ever loving memory of SHELDON MUNSON GRISWOLD, Bishop of Chicago. Entered eternal life, November 28, 1930.
"From service here, to higher service there."

NEWS IN BRIEF

EAST CAROLINA—The new church at Hope Mills, Fayetteville, to replace the one destroyed by fire in July is now under construction. It will probably be completed by December 15th.

A much needed paved walk from the parish house of St. Peter's Church, Washington, to the entrance of the churchyard was recently laid, the gift of Arthur G. Elliott, a member of the parish and also a member of the vestry. Mr. Elliott previously gave the walk from the parish house to the Bonner street entrance of the churchyard.—St. Cyprian's Church, New Bern, has today the best Men's Club in its history. The practical discussions have led to some constructive movements. Out of them have grown the organization of a community council; the establishment of a milk fund for undernourished children in the public schools; a community-wide "get the children in school" movement; cooperation with welfare and charitable agencies in preparing for the winter's needs.

IOWA—Christ Church, Burlington, celebrated the ninety-third anniversary of the first Prayer Book service held in that city with special services on November 15th. The Rt. Rev. H. S. Longley, D.D., was celebrant at the service.—In the interest of the Mission of St. Simon of Cyrene (colored), Des Moines, a mission was held the week of November 8th in St. Paul's Church, with the Rev. J. A. Williams, D.D., rector of St. Philip's Church, Omaha, as missioner.—St. John's parish, Mason City, observed the first anniversary of the dedication of their new church and parish house with a week of festivities commencing Sunday, November 8th, including a Father and Son banquet, a Mother and Daughter banquet, and the dedication of the Miss F. Way Memorial Chapel.

PITTSBURGH—The parish hall of the Church of the Advent, Jeannette, was dedicated on November 16th. A service of the Holy Communion preceded the service of dedication with Bishop Alexander Mann as celebrant. The Rev. Dr. Howell, St. Stephen's Church, Sewickley, as epiphany, and the Rev. Dr. Sherwood, Christ Church, Greensburg, as gospeler. The rector, the Rev. Frederick C. P. Hurd, extended greetings. The speaker at the dedication in the afternoon was the Very Rev. N. R. High Moor, dean of Trinity Cathedral. The cost of the parish hall was \$9,000.

MAKE YOUR WANTS KNOWN—
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITION OFFERED

OPPORTUNITY OFFERED TO CLERGYMAN, layman, or woman worker. A strong eastern diocese is making a change in the Director of Religious Education. In view of the depressed financial conditions the salary is necessarily small. As the work increases and times grow better the salary should correspondingly be increased. In reply state clearly educational background. Churchmanship, reason for desiring change from present work, present salary, and references. Reply, S-714, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. SIDNEY H. DIXON, Elkton, Md.

PRIEST WITH GOOD RECORD DESIRES correspondence in regard to change of field in a parish or missions. References furnished. Address, D-712, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST WITH EXCELLENT RECORD, of recognized ability and broad experience, now available. Expert, successful trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, CHOIRMASTER, 6617 Ogontz Ave., Philadelphia, Pa.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of MRS. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrill Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK AND LINEN Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

APPEAL

FORMER COLLEGE PROFESSOR READY for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of LIVING CHURCH, Milwaukee, Wis.

NOTICE

BRENT HOUSE, 5540 WOODLAWN AVE., Chicago, Ill. Conference and Institute center for Church Leaders. For information, apply to MRS. GEORGE BILLER.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

CHIRSTMAS CRIB SETS DESIGNED AND EXECUTED by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y. Polychromed in the manner of the 18th century. For church, Sunday school, and home. Prices: \$20 to \$40 per set of fourteen figures, according to size. Groups consisting of three figures each sold separately at \$5.00 to \$10, according to size.

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RETREATS

ADVENT RETREAT FOR WOMEN, AT THE Church of St. Mary the Virgin, New York City, Wednesday, December 2d. Conductor: the Rev. Granville M. Williams, S.S.J.E. Time-table: Mass, 8 a.m. Meditations, 10, 12, 2, and 4. Benediction, 5. Luncheon will be served. Address, SISTER IN CHARGE, Mission House, 133 West 46th St., New York City.

A RETREAT FOR THE ASSOCIATES OF the Sisters of St. Margaret and other women, will be held at Trinity Mission House, 211 Fulton St., New York City, December 5th. Conductor, the Rev. F. S. Fleming, D.D. Those desiring to make the retreat will please communicate with the SISTER-IN-CHARGE.

A QUIET DAY FOR ASSOCIATES AND OTHER women will be held at St. Mary's Home for Children, 2822 Jackson Blvd., Chicago, December 7, 1931, beginning with the Mass at 10 o'clock and closing at 3:30 p.m. The Rev. John Henry Hopkins, conductor. Kindly notify the SISTER SUPERIOR.

QUIET AFTERNOON FOR WOMEN (STUDENTS and business women), at the Church of St. Mary the Virgin, New York City, Saturday, December 12. Conductor: the Rev. Spence Burton, Superior, S.S.J.E. Time-table: Meditations, 3, 5, and 8. A supper will be served. Address, the SISTER IN CHARGE, Mission House, 133 West 46th St., New York City.



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Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Flinley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HE block 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
8:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and to
9 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer,
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday),
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CHURCH SERVICES—Continued

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Vespers and Benediction (Rector), 8.
Week-day Masses, 7, 8 and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5, and 8 to 9.

CONCEPTION BLESSED VIRGIN MARY

Patronal Festival, Tuesday, December 8th.
High Mass and Sermon, 11. Preacher: Rev.
Caleb R. Stetson, D.D., Rector of Trinity par-
ish, New York.

Farjeon's St. Dominic Mass (Full Choir).

Holy Cross Church, New York

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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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4:00 P.M. Vespers and Adoration.

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10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Sundays: Low Mass at 7 and 8.
High Mass for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.

Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.

Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.

DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.

EVENSONG, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.

TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street

VERY REV. ARCHIE I. DRAKE, Dean

Sunday Masses, 7:30, 9:30, 11:00.

Week-day Masses, 7:00 A.M.

Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

K CJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K FPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

K GHF, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 o'clock A.M., Mountain time, until Easter.

K GO, SAN FRANCISCO-OAKLAND, CALIF. 750 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday, 11:00 A.M., P. S. Time.

K IDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain time. Also daily Organ Recital from 6 to 6:30 P.M.

K SCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

K IP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

K ISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

K KBW, BUFFALO, N. Y., 1470 KILOCYCLES (238 meters). Church of the Good Shepherd. Morning service every Sunday at 9:30 A.M. Rev. William R. Wood, rector.

K LBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

K MAL, WASHINGTON, D. C., 630 KILOCYCLES (475.0). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

K PG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

K RBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

K RVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

K TAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

K TAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

T. Y. CROWELL & CO., 393 FOURTH AVE., NEW YORK CITY.

Concentration in American Industry. By Harry W. Laidler. \$3.75.

PRINCETON UNIVERSITY PRESS, PRINCETON, N. J. *Platonism*. By Paul Elmer More. Third Edition. \$3.00.

The Catholic Faith. By Paul Elmer More. \$4.00.

THE FAITH PRESS, LTD., 22 BUCKINGHAM ST., CHARMING CROSS, W. C. 2, LONDON, ENGLAND. Morehouse Publishing Co., 1801-1817 W. FOND DU LAC AVE., MILWAUKEE, WIS. AMERICAN AGENTS. *Anglican Low Mass*. By Edward C. Trenholme, of the Society of St. John the Evangelist. 60 cts.

THE OPEN COURT PUBLISHING CO., 339 E. CHICAGO AVE., CHICAGO, III.

The Devil in Legend and Literature. By Maximilian Rudwin. \$3.00.

SEARS PUBLISHING CO., INC., 114 E. 32ND ST., NEW YORK CITY.

What Is There Left to Believe? By Herbert Parrish. \$2.50.

PAMPHLETS

TRINITY CHAPEL, TRINITY PARISH, NEW YORK CITY. *Past and Present*.

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PAPER-COVERED BOOKS

FROM THE AUTHOR, SECRETARY OF DEPARTMENT OF SOCIAL SERVICE OF DIOCESE OF SOUTH FLORIDA, PROTESTANT EPISCOPAL CHURCH.

Florida's Where to Turn. Prepared by Rev. R. F. Blackford. Second Edition.

MOREHOUSE PUBLISHING CO., 1801-1817 W. FOND DU LAC AVE., MILWAUKEE, WIS.

The Shepherd King. By Sophie Radford de Meissner. Illustrated by Kathryn Nicholson Wiest. 35 cts.

Bishop of Birmingham Again in Limelight Following Refusal to Pay Court Costs

**English Church Union Pays Bill
and Sends Him Receipt—Dedicate
Tablet to Canon Newbolt**

The Living Church News Bureau
London, November 6, 1931

THE BISHOP OF BIRMINGHAM HAS come off best, in a monetary sense, in the recent legal proceedings in connection with St. Aidan's, Birmingham, but only by a flat defiance of the civil law, which he invokes on occasions when it suits him to demand obedience from some of his clergy.

When the patrons of the living initiated legal proceedings against the Bishop, the President and Council of the English Church Union assumed responsibility for all the expenses which they might incur. The action, as is known, was wholly successful, and the Union has paid all the patrons' proper costs. But there remained to be discharged the costs due, by order of the courts, from the Bishop (£273:6:10). The Bishop, unmindful of the dignity of the office which he holds, refuses to pay his debt.

There are several processes at law by which he could be compelled to pay. But the E. C. U. has too much respect for the episcopate to contemplate any such action, and has, therefore, paid the Bishop's debt and sent him the receipted account.

**DEDICATE MEMORIAL TO LATE CHANCELLOR
OF ST. PAUL'S CATHEDRAL**

On Monday last, the Bishop of London unveiled and dedicated in the crypt of St. Paul's Cathedral a memorial to Canon W. C. E. Newbolt, late chancellor of the Cathedral, who died in September, 1930.

The memorial is in the form of a simple tablet of unpolished alabaster supporting a cornice, and is enriched by a sculptured border of laurel leaves and berries. The inscription bears the arms of the Dean and Chapter.

The unveiling of the tablet was preceded by a short service conducted by Canon Alexander. The Archdeacon of London and Canon Quick were also present, and the congregation included Canon Newbolt's son, the Rev. M. R. Newbolt, canon-residentiary of Chester Cathedral, and many members of the Amen Court Guild.

W. Godfrey Allen, F.R.I.B.A., designed the memorial, and it was executed by Esmond Burton.

THE CHURCH ASSEMBLY

The Bishop of Salisbury, at his diocesan conference last week, put in a good word for the Church Assembly. He said that he did not think Churchmen generally appreciated the benefit the Church had derived from the establishment of the Assembly.

"Nothing in our lifetime or in the history of our Church since the Reformation," he said, "has given so great an impetus to that sense of corporate responsibility among us, which is an essential element in a living Church. A hundred years ago the rank and file of the Church may fairly be said to have had no sense of responsibility at all. . . . We see a great change today. As in the secular world, so in the Church, the tendency of the time is towards co-operation. Isolation and sectionalism are doomed to failure, and Churchmen are slowly awakening to the fact that in this modern world the Church cannot play her part in sections

If we cannot learn to coöperate, if we cannot group our loyalties, whether of parish or party, in combinations, we shall fail as a Church, and our influence upon the nation will be lost."

BI-CENTENARY OF WILLIAM COWPER

To commemorate the bi-centenary of the poet, William Cowper, who was born on November 26, 1731, it is proposed to renovate the nave and aisles of the parish church of Olney, in Buckinghamshire, in which he worshipped. Cowper lived in Olney from 1767 to 1786, and while there composed several hymns. With Cowper should also be mentioned that strange adventurer, divine, and poet, John Newton, curate of Olney from 1764 to 1780. The vicar of Olney, the Rev. R. Gee, suggests to the clergy that on some Sunday in this

month one or two of Cowper's hymns should be sung morning or evening, and that a collection be made for the renovation work at Olney. The total estimated cost of the completed scheme is over £6,000. £2,000 has already been collected; and the south aisle has been re-roofed in carved English oak.

DEAN-ELECT OF EXETER ADDRESSES CHURCHMEN'S UNION

Dr. W. R. Matthews, dean of King's College, London, referring to his approaching installation as Dean of Exeter, when addressing the Modern Churchmen's Union, in London last week, said:

"Owing to a somewhat alarming and unexpected transformation that has recently come upon me, a friend earnestly exhorted me not to become one of those ecclesiastics who bow the knee to the latest results of science. I think one of the signs of the times is the approaching failure of all such elements who have a religion without God. It is clear that we must choose between God or no religion."

GEORGE PARSONS.

Archbishop of Nova Scotia Issues Pastoral to the Church in Canada

**Infers That Present Depression Is
Much Needed Warning—Bishop
Seager Elected Bishop of Huron**

The Living Church News Bureau
Toronto, November 19, 1931

THE MOST REV. C. L. WORRELL, ARCHBISHOP OF NOVA SCOTIA, as Primate of All Canada, has issued a pastoral letter to the Church to be used in all churches on or before Advent Sunday. The Primate in his pastoral feels that members of the Church, looking back upon the late session of the General Synod,

"may feel devout thankfulness both for the work done, and for the prevailing spirit of earnestness and devotion everywhere and continuously in evidence. There was a note of optimism, confidence, and hopefulness with which every subject was met and with which every resolution was tinged. The grave condition of the world at the present time was recognized not as a cloud presaging only disaster but rather as a warning to make provision for what must be done when the sky has cleared and the way opened for a vigorous and determined advance of the work of the Church."

He then briefly reviews the new canon on the Primacy, the canon on the Pension Fund, and the splendid work of the Anglican National Commission, and the appointment of a strong committee on Reunion.

The Primate then calls the whole Church to the Day of Prayer and Penance appointed by the House of Bishops, the first Wednesday in Advent, December 2d.

"The world must be aroused to a true conception of the being of God as He has been revealed to us in the life of our Lord and Saviour Jesus Christ, and in that conception find the true mainspring for the purity and uprightness of life which alone can place the nations on a plane of happiness and prosperity. The most important resolution of the Synod was that which emphasized this and called upon all members to study anew with reverence and prayer the majesty, holiness, and love of God and to pledge themselves to bear witness to this faith by

accepting the obligation of public worship and the constraint and joy of the high standard of Christ's life and service. With the echo of this resolution a fitting climax of its deliberations was in the appointment of a day when the whole Church is to be called to self examination and prayer for the help and guidance of the Holy Spirit to enable its members to live lives more worthy of their vocation as the sons of God. The day selected is the first Wednesday in Advent, December 2d, when in every parish the people are called on to gather in their churches and unite in such service of devotion as circumstances will permit.

"I hope that the importance of the Conference to be held next February on Disarmament will be made the subject of special appeal for the guidance and direction of the Holy Spirit that the best and surest means may be found for making effective what is needed for ensuring the peace of the world."

BISHOP SEAGER ELECTED TO THE DIOCESE OF HURON

The Rt. Rev. Charles Allen Seager, Bishop of Ontario, has been elected Bishop of Huron, in succession to the late Archbishop Williams and has accepted. He will probably be installed on the Feast of the Epiphany.

The Synod of Huron met on Tuesday the 17th at the Cathedral hall, London, Ontario, for the election.

The first ballot resulted in 41 clerical and 89 lay votes for Dean Arthur Carlisle of Montreal, 42 clerical and 52 lay votes for Archdeacon Doherty of London, 24 clerical and 35 lay votes for Archdeacon Andrew of St. Thomas, with further votes cast for 24 other names.

On the second ballot Dean Carlisle received 87 clerical and 168 lay votes. Archdeacon Doherty 51 clerical and 60 lay votes, with scattered votes for 8 other names, thus resulting in the election of Dean Carlisle. Dean Carlisle was at once communicated with, but, while appreciating the honor, felt that his work lay in Montreal and declined the election.

On the third ballot Bishop Seager's name came to the fore, receiving 48 clerical and 27 lay votes, while Archdeacon Doherty received 46 clerical and 50 lay votes, Archdeacon Andrew 24 clerical and 70 lay votes; with other names still voted on.

On the fourth ballot Bishop Seager's name came first on both clerical and lay votes, receiving 64 clerical and 75 lay, with 39 clerical and 35 lay for Archdeacon Doherty, and

32 clerical and 72 lay for Archdeacon Andrew.

The fifth ballot which resulted in Bishop Seager's election gave him 89 clerical and 116 lay votes, Archdeacon Andrew receiving 29 clerical and 45 lay, and Archdeacon Doherty 24 clerical and 17 lay votes.

Bishop Seager was born in Goderich and is thus a native of the diocese of Huron. He was educated at the University of Trinity College, from which he graduated in philosophy in 1895.

He was ordained to the priesthood by the late Archbishop Sweatman, at St. Thomas' Church, Toronto, and his first work was in that parish, where he served under the present Bishop of Ottawa, the Rt. Rev. J. C. Roper. He was then appointed as rector of St. Cyprian's Church, Toronto.

After 14 years in that parish he moved to Vernon, B. C., in 1911, and a year later accepted the principalship of St. Mark's Hall in the Anglican theological college of British Columbia at Vancouver. When St. Mark's Hall was virtually closed through enlistment of its pupils in the Great War, he returned to Toronto as rector of St. Matthew's Church.

Later he was chosen special lecturer on the staff of Trinity College and on the retirement of the Rev. Dr. T. C. S. Macklem in 1921 he became provost. He held that post for five years. In 1926 he was chosen Bishop of Ontario, succeeding the Rt. Rev. Dr. E. J. Bidwell, who retired.

He has taken an active and prominent place in the General Synod and on the Anglican National Commission.

BOOKS WANTED FOR ST. HILDA'S, WUCHANG, CHINA

NEW YORK—Many people have wanted to help the Church Periodical Club in replacing the books that were ruined when St. Hilda's School, Wuchang, was flooded, and have not known just what to do.

The school had a fairly good library, and all the books, both English and Chinese, were much used. When the last dike broke and the high water, that could not have been foreseen, was coming, there were only forty-five minutes in which to save everything. All the pianos and organs were saved in that time, and official books and records, and after the water was deep enough for swimming, the furniture was floated to safety. The Century Encyclopedia was rescued, only seven volumes of which were soaked and can be rebound, and the dictionaries and Cambridge Bible Commentaries.

"What we need," Deaconess Clark writes, "is books that will help our girls in studying English literature, history, geography, etc., and books of travel, biography, natural science—anything of the sort. Dickens and Stevenson are not too difficult for them, and they read poetry. Practically anything that would be given for college entrance at home would be useful here. Fiction that helps to an understanding of youth all over the world, historical novels, travel stories. No dialect; remember that English itself is a foreign language to them. We also need good historical pictures."

Four senior girls spent a day helping to put in order the pathetic survivors of the library, which will gradually be rebound. (School opened the first of October, with 120 girls, on the upper floor of the building, surrounded by water.)

To avoid duplication, it would be well to work through the Church Periodical Club, 22 West 48th Street, New York City. Gifts of money are of course welcome as well as books, especially as all the library's Chinese books will have to be purchased.

The Church in New York Plans to Aid Own Needy of Local Parishes

Episcopal Mission Society to Dis-pense Funds of This Communion —Memorial Altar Consecrated

The Living Church News Bureau,
New York, November 21, 1931

EVEN THOUGH THE NEW YORK CITY committee for the relief of our unemployed has set as its goal the huge sum of 18 millions, and to date has secured over 11 millions of that, it is apparent that separate agencies, wherever possible, will do well to raise their own funds in order to care adequately for their own dependent. Our Church in New York has realized this clearly, and the Rt. Rev. William T. Manning, D.D., Bishop of the diocese, concerned over the plight of thousands of Church families, has called several meetings of clergy and laity to consider plans for their aid. As a result of these conferences, a committee has been formed with the Hon. Frank L. Polk as chairman, and John S. Rogers of 44 Wall street as treasurer, with the Diocesan and the Suffragan Bishops co-operating. Plans have been formulated with the full concurrence of the Gibson city committee whereby funds contributed by our people for the needs of Church folk in New York will be administered by the Episcopal City Mission Society. That society has had much experience in such work, especially in the relief of last winter, and it has a large staff of trained workers better fitted than any others in the Church here to direct this aid.

Applications already received by this agency make it possible for them to give 35,000 days of work if the money for wages can be provided. And at the present rate of appeals it is believed that by the end of this month 1,900 families of Church people will have sought aid of the City Mission Society within October and November. Contributions for this great need may be sent to John S. Rogers, treasurer, at 44 Wall street.

PADDOCK LECTURESHIP

The General Theological Seminary announces that the Paddock Lectures for 1931-1932 will be delivered by the Rev. Alfred Leslie Lilley, chancellor and canon residentiary of Hereford Cathedral, England. His subject is to be the Christian Doctrine of Revelation. There will be six lectures, delivered on Mondays, Wednesdays, and Fridays in the weeks of November 30th and December 7th, in the seminary chapel.

BISHOP MANNING CONSECRATES ALTAR
IN GOVERNORS ISLAND CHAPEL

(Picture on front cover)

On Thursday morning, November 19th, the Bishop of the diocese, the rector of Trinity parish, the dean of the Cathedral, and a group of relatives and close friends of the late Edmund Banks Smith, priest and doctor, assembled in the chapel of St. Cornelius the Centurion, Trinity parish, located on Governors Island in New York harbor, for the consecration of an altar. The altar is a memorial to Chaplain Smith who served the Church on this island from 1904 to 1924. Bishop Manning officiated as consecrator, and delivered an address of marked appreciation of the late Dr. Smith, speaking especially

of the loyalty which so characterized his life and ministry.

The marble altar is surmounted by an elaborate oak reredos, illuminated in gold; both the design of the local architect, F. de Lancey Robinson. The painted figures of the reredos, six in number, from left to right are: St. Martin, St. George, and St. Cornelius; St. Michael, St. Athanasius, and St. Augustine of Canterbury.

RECTOR OF ST. CLEMENT'S INSTITUTED

The Rev. Leonel E. W. Mitchell will be instituted as rector of St. Clement's Church, 423 West 46th street, tomorrow morning by Bishop Manning. Fr. Mitchell came to St. Clement's a year ago from an assistantship at St. Agnes' Chapel to succeed the Rev. Thomas A. Sparks, now of Rosemont, Pa. In the short time in which Fr. Mitchell has been at St. Clement's he has directed a considerable number of improvements; these include the complete redecoration of the Lady Chapel with some new furnishings, and the hanging of a set of Stations of the Cross in the church.

DR. ROBBINS SPEAKS AT TEACHERS' ASSOCIATION

Two thousand members of the Protestant Teachers' Association met last Saturday at the Astor for their sixth annual luncheon. The speaker was the Rev. Dr. Howard Chandler Robbins of the General Seminary faculty. He stated that it is up to the teachers to realize that the average person is many years behind the times in his thinking of the much-discussed conflict between science and religion, and that they can do much to show that these are not in direct conflict. Dr. Robbins declared that science has moved on to new grounds, it is no longer determinate and mechanistic; it now throws the door wide open to the truths of spiritual individualism.

"Science, as great as it is, as worthy of respect as it is, does not know moral distinction," he said. "That is the exclusive province of religion. Science may give us the airplane and the radio, and the talking picture, but it cannot determine how they shall be used. An airplane may be used either for carrying a Lindbergh on a mission of peace, or a cargo of bombs to be dropped on a defenseless city. Science makes no distinction. It gives us no answer to the problem of how the products of science shall be used. With the advance of science there has been no commensurate ethical advance. That is where religion comes in. Religion must make science a living force for good."

SOCIAL SERVICE COMMISSION GIVES DIOCESAN-WIDE COUNSEL

In an effort to aid the clergy of this diocese in parishes and missions beyond New York City our social service commission, under the direction of the Rev. Dr. Floyd Van Keuren, has sent out bulletins giving information as to places where the clergy can get helpful cooperation from welfare agencies in their respective communities.

"I WAS AN HUNGERED, AND . . ."

The following is from the New York *World-Telegram* of October 1st:

"Eighth avenue paid no attention to him. He was a man of middle age, poorly dressed, with a pale and haggard face,

apparently just another of the unemployed.

"At 42d street he staggered, stumbled, and fell. A policeman peered into his face, then ran for an ambulance.

"This man isn't drunk," said the ambulance doctor. "He is starving to death."

"I asked for work," mumbled the man, "but no one in New York would give me work."

"What's your name?" he was asked.

"My name is Christopher Christ. I am starving."

"They took him to a hospital."

ITEMS

Bishop Ralph L. Sherman of Calgary, Alberta, Canada, will preach in Trinity Church, Sunday morning, the 29th, and at noon-day through that week.

Two retreats for women will be conducted during Advent at the Church of St. Mary the Virgin. Full details can be obtained at the church of these, one to be held on December 2d by the rector, and one on December 12th by Fr. Spence Burton, S.S.J.E.

The Rev. Dr. Samuel Trexler, president of the United Lutheran Synod of New York, is to preach at a special Thanksgiving service of twenty-five of the city's patriotic societies to be held tomorrow afternoon at the Cathedral. It is said to be the first time that an American Lutheran clergyman has spoken from the Cathedral pulpit, and the second time that any Lutheran has preached there, the other instance being the occasion of the visit of the late Archbishop Söderblom of Sweden.

Church Army in America will observe its fourth anniversary next month. Bishop Manning will preach the annual sermon at a service to be held in the Cathedral, Sunday afternoon, December 13th. And on Monday, the 14th, the annual meeting will be held in Calvary House.

Former Ambassador Alanson B. Houghton, distinguished Churchman, sailed from New York last Tuesday to attend the meeting on the 26th in Paris of all organizations working for the success of the World Disarmament Conference. Mr. Houghton, who is the chairman of the Commission on International Justice and Goodwill of the Federal Council of

Churches, will be the representative of the American peace groups.

Miss Mary R. Clifford, for fifty years very actively identified with Holy Trinity Church, now a congregation of St. James' parish, was honored in a remarkable service of tribute at St. James' Church last Sunday afternoon. Holy Trinity Church, which is now in East 88th street near First avenue, was at the northeast corner of 42d street and Madison avenue, with the famous Dr. Tyng as rector, when Miss Clifford began her great lay ministry in the parish.

HARRISON ROCKWELL.

BANQUET GIVEN IN HONOR OF RETIRED ARIZONA BISHOP

PREScott, Ariz.—One hundred and seventy-five friends recently paid tribute to the Rt. Rev. Julius W. Atwood, D.D., retired Bishop, now of New York, who for fifteen years labored as the Bishop of Arizona, at a banquet held in the new Trinity Cathedral annex, Prescott, known as the Atwood House, which he had dedicated but two days previously.

At least fifty of the guests were from California, Ohio, and New York.

The greetings of Arizona were tendered to the guest of honor, now in his 74th year, by the Rt. Rev. Walter Mitchell, D.D., who spoke of the constructive work done in the state during the twenty-five years of Bishop Atwood's residence here.

The Mayor of Phoenix on behalf of the city and state presented a copper key to the honored guest, with the regrets of the Governor, who was unable to be present. The key of copper typified the one great industry which has made Arizona known all over the world.

The Very Rev. Edwin S. Lane, who acted as toastmaster, read several of the congratulatory letters and telegrams from friends all over the country. Prominent among these were Thornton Wilder, author

of *The Bridge of San Luis Rey*; Oliver LaFarge, author of *Laughing Boy*; the Rev. E. Peabody, headmaster of Groton school; Prof. Glenn Frank, president of the University of Wisconsin; Prof. Henry Fairfield Osborne, noted scientist; Gov. Franklin D. Roosevelt of New York; Charles B. Warren, ex-ambassador to China and Mexico; Dean H. B. Washburn of Cambridge. Bishop Atwood was rector of Trinity Church, Phoenix, now Trinity Cathedral, from 1906 to 1910 and Bishop of Arizona from 1910 to 1925.

A marble bust of Bishop Atwood made in France adorns the large auditorium of Atwood House.

BISHOP BARNWELL IS SPEAKER AT RHODE ISLAND MEETING

PROVIDENCE, R. I.—Bishop Barnwell of Idaho who was here for two weeks of engagements connected with the Every Member Canvass told a large group of city canvassers gathered in Grace Church that the person in the Church he loved most was not the Presiding Bishop or indeed any bishop but the every member canvasser.

While rector of the Church of the Advent, Birmingham, Bishop Barnwell raised the parish budget from \$4,500 to \$45,000. He recommended the system of canvass he used there and Bishop Stires and Suffragan Bishop Larned are so successfully applying on Long Island. The parochial quota is apportioned among individuals as the national quotas are apportioned among the dioceses and the diocesan quotas among the parishes. The Bishop would have the canvasser suggest to the communicant the amount desired from him but not on the ground of the individual's duty but the parish's needs.

Hymnals and Prayer Books for Christmas

IT IS appropriate to suggest, at this season of the year, the replenishing or renewal of your supply of Hymnals and Prayer Books. A fitting and serviceable gift or memorial to your parish would be a supply of Hymnals and Prayer Books.

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Change Is Made in Administrative Policy Of Religious Education in Massachusetts

Rev. C. F. Lancaster, Ph.D., Is Part-time Executive—Cambridge Church to Have 9:40 Service

The Living Church News Bureau
Boston, November 21, 1931

A CHANGE IN POLICY HAS BEEN MADE by our diocesan department of religious education in the substitution of a part-time executive for the general direction of the work with the aid of two full-time field workers in place of the former plan of a full-time executive with one field worker. The Rev. Charles F. Lancaster, Ph.D., rector of both the Church of the Good Shepherd, Reading, and of St. Paul's, Lynnfield Centre, has undertaken the executive work. He will be assisted by Miss Lillian Boyd in addition to Mrs. Maude Copley. Miss Boyd comes to us from St. Paul's Cathedral where she has been the director of religious education for the past four years; she has also the experience gained in public school work.

The Rev. Dr. Lancaster is well known and has been in connection with educational work for some years. In addition to degrees from Bishop's College in the province of Quebec and a course in educational theory at McGill University, he taught religious instruction in Bible history for twelve years at MacDonald College and, after coming to the United States, received further degrees at Harvard University.

Mr. Philip Stafford is a newcomer to diocesan work and he also has had the background of Church work by active participation in it from the vantage point of the parish, for many years. Mr. Stafford has been appointed by the diocesan council as the field secretary for that body.

TWO MORNING SERVICES TO BE HELD AT CHRIST CHURCH, CAMBRIDGE

Christ Church, Cambridge, will hold two services of morning prayer on Sundays henceforth: one at 9:40, the other at 11, in an effort to relieve crowding. Christ Church, it will be remembered, is the historic Colonial building where Washington worshipped in Revolutionary days. It is a rare old building with an atmosphere within of peace and quiet beauty such as the hallowed use for a century and more always seems to give. The seating capacity is only 420. The 9:40 service affords parents an opportunity to see the work of the school. Tomorrow will be the Church school Thanksgiving service. Immediately following this service at 9:40, will come the dedication of a new altar in the main hall of the parish house. The new altar has been designed and built for the children of the primary department by a member of the parish.

BLIND INSTITUTION BEGINS SECOND CENTURY OF SERVICE

The Rev. Gabriel Farrell, who is starting the Perkins Institution for the Blind on its second century of splendid work, is the fourth director of the school started by Dr. Samuel Gridley Howe. The second and third directors were Michael Anagnos, a Greek, and Dr. Howe's son-in-law, who founded the lower school and kindergarten, and Dr. Edward E. Allen, who retired last July after twenty-four years of service during which the buildings in Watertown, the ensemble of the institution, were planned and completed. The Rev. Gabriel Farrell returns to the diocese

in which he was born and from which he became a candidate for the ministry. He was a curate at Trinity Church before the World War and had other affiliations, including the Civic Association of Norwood and the Boston Transcript.

TRIBUTE PAID FIRST MATRON OF ST. LUKE'S HOME, BOSTON

The tribute to the memory of Mrs. Philena R. Wills in the current number of the *Church Militant* brings to attention the work so quietly done by St. Luke's Convalescent Home, for Mrs. Wills was its first matron. She died at the end of last September in her ninety-fourth year. St. Luke's, be it known, extends to all with a minimum of formality care after illness and surgical operations. This care is given at a charge so modest as to make it available to all needing the ministrations St. Luke's can offer.

NEWS NOTES

It will be no surprise to those who know Miss Mildred Capron, secretary to Bishop Huntington of Anking, China, to hear that she was an unofficial committee of one to welcome Colonel and Mrs. Lindbergh to Wuhu. The story is told in the *Anking Newsletter* and it is also told in the November number of our diocesan paper, the *Church Militant*.

A cooperative effort to present personal religion as the supreme necessity to every man and woman within reach of the parish is the message conveyed by Dean McCann in the mission at Grace Church, Newton. Besides conducting a question box, provision has been made for special intercessions and thanksgivings.

ETHEL M. ROBERTS.

CHURCH REPRESENTED ON FEDERAL COUNCIL COMMISSION

NEW YORK—A number of recent additions to its membership have been announced by the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America. By direction of General Convention, the Episcopal Church cooperates with the Federal Council through this commission, on which it is now represented by the following members:

Voting Members: The Rev. C. Rankin Barnes, executive secretary, Department of Christian Social Service, National Council; John M. Gleon, former director, Russell Sage Foundation.

Members at large: Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York; Rev. William B. Spofford, executive secretary, Church League for Industrial Democracy; Rev. Floyd Van Keuren, D.D., executive secretary, Social Service Commission, diocese of New York; Spencer Miller, Jr., consultant on Industrial Relations, Department of Christian Social Service, National Council; Miss Marguerite Marsh, executive secretary, Church Mission of Help, diocese of New York; Miss Mary C. Smith, chairman, Department of Christian Social Service, National Council of Federated Church Women.

Churchmen serving on committees of the Commission on the Church and Social Service, Federal Council of Churches:

Executive Committee: Bishop Gilbert, Rev. Mr. Barnes.

Industrial Committee: Bishop Gilbert, Rev. Mr. Spofford, Mr. Miller, Miss Marsh.

Committee on Marriage and the Home: Rev. Howard C. Robbins, D.D., chairman; Bishop Gilbert, Rev. Percy G. Kammerer, Ph.D., George W. Wickershaw.

Committee on Social Legislation: Bishop Gilbert, chairman.

Committee on Delinquency: Rev. Mr. Barnes, chairman.

Committee on the 1932 Labor Sunday Message: Rev. Mr. Barnes, Miss Marsh.

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BISHOP STEVENS RECOVERING SLOWLY AFTER GRAVE ILLNESS

Los Angeles—The Rt. Rev. W. Bertrand Stevens, D.D., who was operated on at the Hospital of the Good Samaritan, Los Angeles, on October 16th, is making a slow recovery, latest reports from the hospital indicate. The Bishop has met with several set-backs in his convalescence. He celebrated his 47th birthday on November 19th.

Prayers have been offered in every church for his recovery. It is now expected that the Bishop will be able to leave the hospital before long but he will



RT. REV. W. BERTRAND STEVENS, D.D.

take a little time to regain his full strength.

Bishop Stevens has been carrying a heavy burden in this large and rapidly growing diocese. In addition to his strong leadership among his own people, he has been in demand throughout California. The assistance of the Suffragan, the Rt. Rev. Robert B. Gooden, D.D., has been invaluable, but Bishop Stevens has continued to give himself unstintingly. This is his third visit to the hospital since in the valley of Los Angeles.

The Bishop was recently honored by election to the 33d degree in Masonry. He is orator of the Scottish Rite bodies in the valley of Los Angeles.

DEDICATE LOS ANGELES MISSION FOOD DISTRIBUTION CENTER

Los Angeles—An interesting event in Los Angeles last week was the dedication of the Los Angeles Food Conservation and Distribution Warehouse.

A rabbi, a Roman priest, and a Protestant minister offered prayers and asked God's blessing on the venture.

The committee consists of the executives of the Parent-Teachers Association, the Salvation Army, the Volunteers of America, Catholic Charities, Jewish Charities, Family Welfare Association, United Church Brotherhoods, with Mrs. Mary Covell of the Midnight Mission as chairman. Mrs. Covell is the wife of the Rev. David R. Covell, a general secretary of the National Council field department.

The object of the warehouse is to conserve food and to distribute it to needy families.

The Midnight Mission takes care of a thousand transient men daily. Each able-bodied man is required to work four hours daily for his bed and board. It is with

this man power that Mrs. Covell is enabled to harvest thousands of tons of fruit and vegetables that otherwise would have been wasted. It is all in a day's work for these men to harvest a car of potatoes, tons of lima beans, carrots, turnips, cauliflower, persimmons, apples, plums, and oranges, or perhaps it is to clean tons of tuna or

barracuda or even twenty-five huge sword fish. Seven hundred and fifty families are receiving a well balanced food allowance daily from this warehouse.

A SMILE can whip a frown in any arena.
—J. H. Dean.

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Forming of National Laymen's League Is Subject of the Hour to Chicagoans

Two Diocesan Churchmen on Commission Meeting in Philadelphia—Monument to Bishop Griswold

The Living Church News Bureau
Chicago, November 19, 1931

ESTABLISHMENT OF A NEW LAYMEN'S organization of the Church, to embrace half a million business men over the country and to correspond to the existing Woman's Auxiliary of the Church, will be the major consideration of the thirtieth conference of the National Federation of Church Clubs, according to John D. Allen of Chicago, national president of the Federation, in a statement issued upon leaving for the convention yesterday. Sessions are being held in Philadelphia on Thursday, Friday, and Saturday.

The proposed new organization was suggested at the recent triennial General Convention of the Church in Denver. Resolutions establishing a commission to study the proposition and draw up plans for such were then adopted.

"For some time," Mr. Allen said upon his departure, "there has been the feeling of a need for an organization which would be more inclusive in its membership than existing organizations in the Church. Just what form the new organization will take, if perfected, is not known at this time. However, we expect the plan will be thoroughly considered at Philadelphia and the attitude of the Federation of Church Clubs toward such defined."

Mr. Allen is a member of the national commission appointed in accordance with the action of General Convention in Denver, as is Courtenay Barber, also of Chicago and national president of the Brotherhood of St. Andrew.

Former U. S. Senator George Wharton Pepper; the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania; and Warren M. Kearny, collector for the port of New Orleans, are among the speakers before the Philadelphia conference of the Federation.

Other officers of the club are: Vice-presidents, E. Osborne Coates, Philadelphia; Edward R. Hardy, New York; L. J. Robbins, Cleveland. Secretary-treasurer, J. E. Boyle, Chicago. Directors: Warren M. Kearny, New Orleans; and Oliver Gildersleeve of Connecticut.

CHANGE IN TREND OF RELIGIOUS EDUCATION VISUALIZED

The pendulum of religious education in Church schools of the Chicago diocese and elsewhere is swinging back toward the use of definite Christian truths as such, declared Miss Vera C. Gardner, diocesan director of religious education, at a meeting of the Department of Religious Education, held November 18th.

"The Bible contains a body of historical truths," said Miss Gardner, "and they are to be taught as such. They are just as axiomatic as two and two make four. During the past few years, the trend in religious education has been away from this attitude. Now the pendulum is swinging back again."

"We shall aid the swing of the pendulum in Church school circles of this diocese by instruction of teachers at the Normal school and Church school institutes held for that purpose."

MRS. GREGORY TELLS OF OLD CHICAGO

Tales of Chicago when "Jimmie, the herdsman," led cows to free pasture at

Twenty-second street, blowing the long horn now in the possession of the Chicago Historical Society, and stories of a city then numbering less than 30,000 people, are related by Mrs. Addie Hibbard Gregory, daughter of one of this city's oldest families, in the current issue of *The Record*, publication of the Girls' Friendly Society. Mrs. Gregory has been connected with that organization for years, serving it in nearly every capacity within her province.

The greatest change since the day of her youth, declared Mrs. Gregory, has been in the observance of Sunday. Formerly, she said, the whole family went to church, while Church school attendance was taken for granted.

"I thoroughly approve of the modern training of Church school teachers," declares Mrs. Gregory, "and there is no more important work. If the Puritan idea of Sunday observance was too strict, the pendulum has swung too far the other way."

MONUMENT ERECTED TO BISHOP GRISWOLD

A seven foot Latin cross, of Vermont granite, has been erected over the grave of the late Bishop of Chicago, the Rt. Rev. Sheldon Munson Griswold. It stands in the Episcopal section of Memorial Park Cemetery, Evanston, overlooking the park lagoon. At the intersection of the bars is the customary "IHS." At the base is the inscription: "Sheldon Munson Griswold, D.D., Bishop of Chicago, 1861-1930," and above the inscription is a mitre. Work was completed on the monument recently.

BISHOP DAVIS BACK IN OFFICE

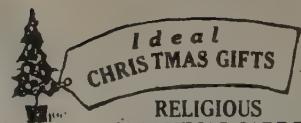
BUFFALO, N. Y.—The Rt. Rev. Cameron J. Davis, D.D., Coadjutor of Western New York, has practically reached the period of complete recovery from his illness. He is able to be in his office daily and has been present at the various diocesan meetings which are necessary in connection with the division of the diocese. He expects soon to be able to make visitations. While he is, of course, anxious to be at work he is following the advice of his physicians and going ahead slowly. Bishop Davis is very grateful for the many expressions which have come to him from the different parts of the Church during his illness.

RHODE ISLAND DISCONTINUES OFFICE OF FIELD SECRETARY

EAST PROVIDENCE, R. I.—The department of religious education of the diocese of Rhode Island is to dispense with the office of field secretary now held by Harold T. Lowe, recently elected superintendent of public schools of Newport, R. I., whose new duties occupy all his time.

The diocese has been divided into seven districts with a leader for each one. Local meetings will be held from time to time and reports will be made to the chairman of the department, the Rev. Albert M. Hilliker, rector emeritus of Christ Church, Lonsdale.

District A, of which the Rev. John A. Gardner, rector of St. Mary's, is the leader, is made up of the Sunday schools of St. Martin's, St. Thomas', Church of the Redeemer, and St. Stephen's Churches, Providence; and St. Mary's and Grace Memorial, East Providence.



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BOSTON, MASSACHUSETTS

National Federation of Church Clubs Meets in Philadelphia

Social Activities Break Monotony of Business Meetings—Chestnut Hill Church and Rectory Damaged

The Living Church News Bureau
Philadelphia, November 21, 1931

MANY SUBJECTS OF CHURCH-WIDE interest to laymen have been discussed by delegates to the thirtieth conference of the National Federation of Church Clubs, which opened here yesterday morning in Holy Trinity Church. After the opening service, a 9 o'clock breakfast was held at the Rittenhouse Club, where an address of welcome was made by the Hon. Abraham M. Beitzler, president of the Philadelphia Church Club. Business sessions at the Bellevue-Stratford, with recess for luncheon, occupied most of the day. A visit to the Masonic Temple was made in the afternoon, and dinner at the Lighthouse, followed by an entertainment given by the Kensington Boys' Club, concluded the activities for the first day.

Old Christ Church was the starting point for today's program. Early service was held at 8, with breakfast in Christ Church Neighborhood House. The rector, the Rev. Dr. Louis C. Washburn, made a short address, and led the delegates on an inspection tour of the church, Independence Hall, and other historical places in the neighborhood. The closing conference session was held this morning, and the delegates taken on a trip to Valley Forge, where they visited the Washington Memorial Chapel and George Washington's headquarters. They were then driven to Old St. David's Church, at Radnor, about five miles away, where the Rev. Dr. Crosswell McBee, rector, showed them the old church. They reached the home of the Hon. George Wharton Pepper, near Devon, in time for tea.

At the annual dinner of the Church Club, the last scheduled event, addresses will be made by the Rt. Rev. Dr. Charles Fiske, Bishop of Central New York; the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania; John D. Allen, president of the National Federation of Church Clubs; and the Hon. Mr. Pepper.

DIOCESAN MEETING OF ALTAR GUILD

In spite of a very rainy evening, nearly two hundred members of the altar guild of Pennsylvania attended the eighth diocesan meeting, which was held at the Churchwomen's Club on November 19th.

A course on Altar Guild Work, to be included in the regular curriculum of the diocesan Normal School, starting with the January semester, was announced. This practical course will prepare new members of the guild for their work, and will also be helpful to old members.

A moving picture produced by the diocesan altar guild of Rhode Island illustrated a parish altar guild at work in the church and sacristy before and after a service.

CHURCH DAMAGED BY EXPLOSION

Three imported stained glass windows in the Church of St. Martin-in-the-Field were shattered by a mysterious explosion last Thursday night, which occurred in the St. Martin's section of Chestnut Hill.

Twelve windows in the adjoining home of the rector, the Rev. Wood Stewart, were blown out or broken.

SPECIAL PREACHERS AT ST. GEORGE'S

During the Sunday evenings in Advent, there will be a series of preachers in St. George's Church, West Philadelphia, of which the Rev. Vincent Fowler Pottle is rector. These will include the Rev. J. Martin Niblo, a former curate of the parish, and now rector of St. John's Church, Norristown; the Rev. G. La Pla Smith, formerly rector, now vicar of St. Augustine's Chapel, New York; the Rev. Franklin Joiner, rector of the St. Clement's Church; and the Rev. William T. Metz, vicar of St. Gabriel's, Philadelphia.

FORMER ROMAN PRIEST TO ENTER MINISTRY

A visiting preacher at St. Stephen's is the Rev. Joseph S. Loughran, who has applied for admission to the priesthood of the Church, and who has been granted a license to make addresses by the Bishop. Fr. Loughran, who was ordained priest in the Roman Church, is a graduate of Georgetown University, and studied for a year at the University of Freiburg in Baden. For five years he was chaplain in the United States Army and in that capacity traveled through Siberia during the World War. His experiences in life and further study finally resulted in his desire to leave the Roman Church, and after a year of study at Oxford he became a pastor in the Unitarian Church. Realizing that Unitarianism was out of touch with historic Christianity, and not a Church in which he could continue his work, he has applied for admission to our ministry, and Bishop Taitt has accepted him as a candidate.

VESTRYMAN OF LONG STANDING RESIGNS

At the last meeting of the vestry of St. Clement's Church, William Weaver Lukens, Esq., offered his resignation. Mr. Lukens was fourth longest in point of service on the present vestry, and at one time served as accounting warden. One son, Dr. Francis D. Wetherill Lukens, remains on the vestry, continuing a family tradition of over half a century, his grandfather, Francis D. Wetherill, having been rector's warden for many years. Another son, the Rev. Alexander MacComb Lukens, was ordained to the priesthood by Bishop Faber of Montana on All Saints' Day, in St. Paul's Church, Virginia City, Mont. Fr. Lukens was brought up in St. Clement's parish. ELEANOR ROBERTS HOWES.

BISHOP OLDHAM'S PEACE ACTIVITIES

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., whose leadership in the cause of world peace is recognized, during the Armistice Day period participated in various meetings held for this purpose. The Bishop was one of the three hundred sponsors of the *World Tomorrow* meetings held in 150 towns and cities, and himself was the speaker at the meeting in Syracuse, N. Y. On Armistice Day, Bishop Oldham made an address at the mass meeting in Cincinnati, Ohio, under the auspices of the Cincinnati Peace League. On November 14th, he presided at the meeting of the Foreign Policy Association in Albany, when the Rev. Canon T. Guy Rogers, D.D., of England, and Maj. Gen. Hanson E. Ely made addresses on the subject of National responsibility for the maintenance of world peace.



GIFT SUBSCRIPTIONS to periodicals are now in order, and it is only natural for us to think that a subscription to *The Living Church* (Weekly, \$4.00 a year; special rate to the clergy, \$3.50 a year) would be an invaluable remembrance for the Churchman on your gift list. Upon receipt of your order a Christmas greeting card is sent to the recipient of your gift, with the announcement that at your request *The Living Church* will be sent weekly, during the coming year (beginning with the Christmas number if desired).

Church calendars are inexpensive and popular gifts. There is a variety of attractive Church calendars printed in full colors, ranging in size and price, from those which show the seasons and Holy Days to one which in addition contains a wealth of information about the Church. (From 30 cts. up to \$1.50 each.) Full descriptions may be found on page 20 of our Christmas catalogue.

Books for little children seem to be more fascinating than ever this year. Grown people will enjoy studying the delightful story and picture books prepared for the younger generation. One of the new books listed in our Christmas Catalogue is "The Burro's Money Bag" (\$1.00). A story of a little Mexican boy. An interesting review written by Mrs. Morrow, the wife of the late Hon. Dwight W. Morrow, who was at one time Ambassador to Mexico, appeared in a recent number of Saturday Review of Literature: "A Mexican story that begins with flowers and ends with a fiesta certainly has the correct emphasis . . . (the author) has drawn a child's world unencumbered with things, and she is too skillful an artist to press her point with one line of lesson, but the lesson is there."—Mrs. Morrow.

A bedtime picture book pleasing to both parents and children is entitled "The King of Love My Shepherd Is" (\$2.00). It is suitable for children between six and ten; a definitely religious contribution to the scores of books offered. The book contains many full-page plates in three colors and over fifty other illustrations.

Our knowledge of books enables us to be of assistance to you. Don't hesitate to write and ask our help with your book selections. Address:

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Church Charity Foundation, Brooklyn, Observes Annual Autumn Festival

Remodeled Buildings Afford Much Needed Space for Event—Great Neck Church Memorial

The Living Church News Bureau
Brooklyn, November 20, 1931

THE CHURCH CHARITY FOUNDATION kept open house in its Brooklyn buildings on Wednesday and Thursday of this week. Hundreds accepted the invitation. It was the annual fall festival of the Women's Board, but it was the first time for many years that the event had been held in the institution's own buildings. The enlargement of the nurses' residence two years ago made this possible, in that it provided a large living room and an auditorium suitable for public use on occasion. The advantage is twofold: the expense of hiring large rooms elsewhere is avoided, and the patrons of the festival are brought into actual contact with the institution, so that they see for themselves what is being done.

Each day's program began with a short service in St. John's Chapel. The Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, made an address on the first day, and the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop, on the second day. Luncheon was served to nearly 300 persons in the dining room and the living room of the Home for the Aged. Dinner was served from 6 to 8.

The Women's Board of this institution has been an invaluable auxiliary during the eighty years of its history. Begun in the year of its establishment, 1852, the board was first organized under the name of the Lady Associates. They now number about four hundred members.

The institution itself, in its various departments, now cares for eighty-four aged persons in the Home for the Aged, seventeen blind persons in the Home for the Blind, and an average of a hundred and sixty patients in St. John's Hospital, and has seventy students in its School of Nursing. Its orphanage is located at Sayville, L. I., where forty children are its wards. The maintenance of all these departments entails an expense of just about \$400,000 a year. Approximately one-third of this is made from gifts and endowment income, and about two-thirds is paid by patients and beneficiaries or on their behalf.

GIFT OF A PARISH HOUSE TO GREAT NECK

The vestry of St. Paul's Church, Great Neck, announce that Mr. and Mrs. William S. Barstow will build a parish house there in memory of their son, Frederick S. Barstow, who died in Honolulu last spring. They have already given an endowment to carry on the work in which their son was interested in American Samoa. In their gift to the Great Neck parish they express three purposes: first to commemorate their son's interest in the life of youth; second to increase the facilities of St. Paul's parish for work in its community; and third to provide employment for a group of workmen this winter.

As a thank offering, the parishioners have begun to raise an endowment for the maintenance of the proposed parish house.

BROTHERHOOD PLANS

The Brotherhood of St. Andrew in this diocese is coöperating with the clergy in

the effort to secure a large attendance at the men's annual Communion on Advent Sunday. A meeting has been planned for men and boys at St. Mary's Church, Brooklyn, on the Thursday after Advent Sunday, December 3d. The diocesan chaplain of the Brotherhood, the Rev. Arthur R. Cummings, will speak on the Meaning of St. Andrew's Day, and Howard Cashmore, of St. Thomas' Chapter, will speak on the Young Men's Division.

RECTOR ASKS CHANCE TO HELP

The Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, has sent to every family in his parish a card reading as follows:

Dear Friend:

I am most anxious to serve my parishioners in the present crisis. I want no member of this church to be in need of food, shelter, or clothing this winter.

In order that I may know the exact situation throughout the parish I ask you to reply to these questions by return mail with the utmost frankness.

I. Are any members of your family out of work?

II. Can you carry through the winter without assistance?

III. In what way can your Church help most effectively?

Please let me hear from you at once.

THOMAS J. LACEY.

SUCCESSFUL CANVASS IN ST. GEORGE'S, FLUSHING

An Every Member Canvass of St. George's parish, Flushing, under the leadership of the new rector, the Rev. Hubert S. Wood, has been successful to a degree never before approximated. Eighty-five men were enlisted as canvassers, under the chairmanship of Lewis B. Franklin of the National Council, whose home parish this is. The number of weekly subscriptions has been very largely increased, and the responsibility for parish support thereby brought to rest upon a much larger number than ever before.

DIOCESAN NOTES

The annual meeting of the Young People's Fellowship of the diocese was held last Monday night at St. Gabriel's, Hollis, the Rev. F. L. Barry, rector. It was a dinner meeting and at the same time a reunion of those who attended the summer school at Stoney Brook last July. At the annual business meeting officers were elected for the coming year.

Next Sunday night a new organ worth \$3,500 will be dedicated in St. Simon's Church, Brooklyn.

The Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, and the Rt. Rev. Norman S. Binsted, D.D., of Japan, were guest speakers at the annual missionary dinner of the Helping Hand, an organization of young women in St. Paul's parish, Flatbush.

CHAS. HENRY WEBB.

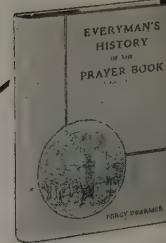
PAWTUCKET, R. I., CHURCH BROADCASTS OVER WPAW

PAWTUCKET, R. I.—St. Paul's Church, Pawtucket, is experimenting with broadcasting the 11 o'clock service through WPAW. A contract for six months has been signed and the first broadcasts have had favorable reactions. The Rev. Robert A. Seithamer, rector, says:

"We enter upon this innovation at St. Paul's for two reasons: first and chiefly, for the benefit of the ill and shut-in, especially that such of our parishioners may hear their own services; secondly, that those not members of the Church may become acquainted with our forms of worship."

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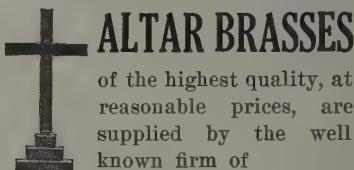
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BISHOP OF MILWAUKEE CELEBRATES 74TH BIRTHDAY

MILWAUKEE—The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, celebrated his seventy-fourth birthday anniversary on Friday, November 20th. The day also marked the twenty-fifth anniversary of the admission of St. Edmund's Church, this city, to the diocese as a parish.

Bishop Webb observed his own anniversary by celebrating with members and clergy at the little church where he preached on Passion Sunday, in 1906, just 25 years ago—when he was conse-



RT. REV. WILLIAM WALTER WEBB, D.D.

crated Bishop. The anniversary events at St. Edmund's included a Mass at 7:30 A.M., Intercessions at noon, and Evensong at 7:30, with an address by the Bishop.

BISHOP BROWN AVERS AMERICA SHOULD BE IN LEAGUE

GETTYSBURG, PA.—Preaching at an Armistice Day service in the Church of the Prince of Peace, on November 11th, the Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg, regretted the fact that America held aloof from the League of Nations and the World Court. He said that since our youth were enlisted and conscripted into naval and military forces whose avowed purpose was to wage "war to end war," and to "make the world safe for democracy," we must not betray those fifty thousand Americans who made the supreme sacrifice for that ideal.

"When you see a maimed veteran or a tubercular ex-soldier, you see some of the results of war," Bishop said. "But that is only a partial result. The intention was to kill them, and not simply to maim them or otherwise injure them."

"You cannot destroy wealth, material, men, homes, without paying the price. Every great war has brought depression and misery in its train, and the World War is no exception. America did not suffer in the war like the combatant nations of Europe. Twenty million men in the prime of life were slaughtered like cattle. The nations of Europe were groaning under staggering debts and taxation; millions of homes were desolated or bereaved. America, which came through the war comparatively unscathed, enjoyed unexcelled prosperity. The idealism which the war brought forth and fostered was lost or obscured. It is only through idealism as exemplified in our Lord Jesus Christ that our country can find a solution for its problems. That noble idealism, fostered by the War, must be recaptured, so that world peace can be maintained and promoted, and that the name of America be revered by generations yet unborn for the

unselfishness and the justice for which it stands. This is God's Mission for America. God forbid that we should be found wanting."

The Prince of Peace, Gettysburg, is a memorial to the officers and men of the Union Army who fell at the battle of Gettysburg. The vicar of the parish is the Rev. Thurlow W. Null. He was assisted in the service by the Rev. George D. Graeff, the Rev. H. G. C. Martin, the Rev. Arthur G. W. Pfaffko, and the Ven. A. A. Hughes, archdeacon of Harrisburg.

The Rev. F. D. Daley of Baltimore, Md., acted as chaplain to the Bishop.

The singing was led by the combined choirs of St Mary's, Waynesboro, Church of the Transfiguration, Blue Ridge Summit, and Calvary, Beartown. Members of the American Legion, Sons of Veterans, and Boy Scouts attended the service in uniform. In the congregation were several gold star mothers, and one veteran who had participated in the Battle of Gettysburg.

FIVE CHURCH INSTITUTIONS MENTIONED IN BROWNING WILL

HACKENSACK, N. J.—In the will of the late Eva R. Browning of Tenafly, N. J., widow of John Hull Browning, builder of the Southern railroad of New Jersey, now incorporated with the Erie railroad, five Church institutions receive bequests from the estate: St. Luke's Home for Aged Women, New York City, \$5,000; Oakes Home, Denver, Colo., \$10,000; dioceses of New Jersey and Newark, \$5,000; Woman's Auxiliary, \$1,000; Domestic and Foreign Missionary Society, National Council, \$15,000.

St. Luke's Home for the Aged and the Domestic and Foreign Missionary Society are also to share in the residue of the estate.

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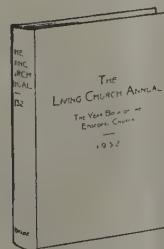
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Church Press Comments

"It is a book that no Churchman or person interested in Church affairs can afford to be without."

—*Paterson Morning Call*.

"Its use should not be confined to priests and deacons—lay Church workers should acquire it for reference."

—*Diocesan Record (R. I.)*

"It ought to be in the library of every interested Churchman, lay as well as clerical."

—*Episcopal Church Sunday School Magazine*.

ST. AGNES' SCHOOL TO ERECT MEMORIAL TO BISHOP NELSON

ALBANY.—By action of the board of governors of St. Agnes' School, and with the approval of the diocesan council, the dormitory section of the new buildings of the school at Loudonville has been designated as a memorial to the second Bishop of Albany, the late Rt. Rev. Richard Henry Nelson, D.D.

Bishop Nelson was devoted to St. Agnes' School and for many years visited it twice weekly to conduct classes in religious study. He was especially interested in the boarding department, and for this reason the appropriation of the dormitory unit of the new structure as his memorial seems fitting; and the character of

DEDICATE CHAPEL IN SHARON, PA., CHURCH

SHARON, PA.—On All Saints' Day the Rt. Rev. John Chamberlain Ward, D.D., Bishop of Erie, blessed the new chapel of St. John's Church, Sharon. The chapel, the work of the Rambusch Decorating Company of New York, has been dedicated in the name of All Saints', and is the gift of Mrs. Frank H. Buhl.

The carved oak screen divides the chapel from the nave of the church, yet in no way shuts the congregation off. Flanking the altar, two on each side of it, is a series of four windows; the figure of Ruth—ancestress of the Christ; the Annunciation; the departure of the Virgin Mary from the cross on the arm of



ST. AGNES' SCHOOL DORMITORY

Dedicated to the memory of the late Bishop of Albany, the Rt. Rev. Richard H. Nelson, D.D.

the building also commends it as an enduring tribute to Bishop Nelson's memory. This section of the school will cost \$50,000, and an effort is being made to raise at least \$25,000 of this amount by appealing for one dollar from each communicant in the diocese.

A poster with the picture of the late Bishop and a drawing of the St. Agnes' dormitory has been distributed, and the clergy have been asked to coöperate in raising the money. The Advent offering of the children will also be given to this object.

DEDICATE CHAPEL TO MEMORY OF WIFE OF ROCHESTER RECTOR

ROCHESTER, N. Y.—A chapel given in memory of Lillian Droust Norton by her friends was dedicated recently at St. Paul's Church, Rochester, by the Rev. Samuel Tyler, D.D., rector of St. Luke's Church. Mrs. Norton was the wife of the Rev. George Norton, D.D., rector of St. Paul's. The space for the chapel is only twelve by twenty feet but it is perfectly proportioned.

The whole conception is in the manner of the medieval English churches.

The glazed wood screen separates the chapel from the east transept of the church and this, as all the wood, is of oak in the silver grey tone of the old English wood colored by time and use. The altar of oak is surmounted by a triptych of three panels symbolizing the Trinity. The two side panels are inlaid with seventeenth century Italian velvet of faded red over gold. The altar triptych is backed by a dossal of sixteenth century Italian gold brocade surmounted on iron riddle posts crowned by candles. The whole chapel is a fitting memorial to the work of Mrs. Norton while in St. Paul's parish and is given by her friends in loving memory.

St. John, the Beloved Disciple; the Magdalene standing beside the empty tomb on the first Easter morning. Mounted on the cornice at each point where the rafters from the ceiling meet it, a series of heraldic coats of arms has been placed. These shields have a story to tell, as was the custom in old time. First, the coat of arms of the diocese of Aberdeen in Scotland, where the first American bishop received his consecration at the hands of the Scottish Church. Next, the shield of the diocese of Connecticut—the first American diocese, founded in 1783 by Bishop Seabury. Next, the shield of the diocese of Pennsylvania, in whose territory this parish would have been, had it been in existence, and whose first Bishop, the Rt. Rev. William White, was one of the three bishops consecrated at Lambeth Chapel in 1787.

Next, the coat of arms of the diocese of Pittsburgh, in whose territory this parish lay until 1910; next the shield of the diocese of Erie; and lastly the respective coats of arms of the donor and the rector.

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candlesticks. On the small credence shelf rests the Altar Service Book. This was presented by the boys of the servers guild in memory of one of their number who died recently. And to the left upon a book stand there will be kept a Book of Remembrance. Carved oak altar rails complete the furnishings of the chapel.

The chapel seats thirty-five persons and will be used for all week-day services.

NAVAL WAR COLLEGE OFFICER GIVES ADDRESS AT PROVIDENCE

PROVIDENCE, R. I.—At the annual Armistice celebration, held by the diocese in the Cathedral of St. John on November 8th, Rear Admiral Harris Laning, president of the Naval War College, Newport, said in his address:

"The one thought that was in the mind of every man who fought in the Great War was that somehow he was helping to make this the last international conflict. The problem with us is how to be true to those who gave their lives for this ideal. It cannot be accomplished by a race for armament building, neither can it be accomplished by voluntary disarmament without agreement. It would be folly to throw aside our weapons, trusting the world not to attack us. The solution is somewhere in between these two extremes."

Veteran associations were represented, colors were presented, and taps were sounded.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop and Bishop of Rhode Island, gave his blessing.

HEMPSTEAD, N. Y., RECTOR TO PUBLISH PARISH HISTORY

HEMPSTEAD, L. I., N. Y.—A history of St. George's Church, Hempstead, from 1648 to the present time is now in preparation, written by the rector, the Rev. J. S. Haight, and will be published in December. It contains the principal events in the ministries of the following rectors: the Rev. Messrs. John Thomas, Robert Jenney, Samuel Seabury, Leonard Cutting, Thomas Lambert Moore, John Henry Hobart, Seth Hart, Richard Drason Hall, William M. Carmichael, Orlando Harriman, Jr., William H. Moore, Creighton Spencer, Jere Cooke, Charles H. Snee-

deker, and John S. Haight; and is to be entitled *Adventures For God*.

St. George's history is entwined with the life of Hempstead, for the first vestrymen of the church were justices of the town. The book will be supplemented by a goodly number of pictures. The Mayor of Hempstead has written the introduction, while a seal of the village, depicting the arrival of George Washington in an old stage-coach, will be the frontispiece. An interesting sketch for the jacket of the book has been drawn by an artist showing the mother church and all her children.

WASHINGTON BI-CENTENARY IS CELEBRATED IN ROCHESTER

ROCHESTER, N. Y.—Four of the Masonic Lodges of Rochester united in a service commemorating the two hundredth anniversary of the birth of George Washington, which was held in St. Paul's Church, Sunday, November 1st. The Rev. Dr. George E. Norton, rector of St. Paul's, the Rev. Charles C. W. Carver, rector of Christ Church, and the Rev. Walter E. Cook, assistant at St. Paul's, were the officiating clergy. Dr. Norton preached the sermon. Fifteen other clergy, members of the Masonic Order, were in the chancel.

RHODE ISLAND CHURCHMEN CRITICIZE FITZGERALD THESIS

PROVIDENCE, R. I.—Churchmen in the diocese closest to the Church schools for boys criticized in the Brown University A. M. thesis of the Rev. George L. Fitzgerald of Greenville on the ground of the use of old-fashioned methods, emphasis on getting their graduates into college, and poor equipment for life, deny the truth of these statements. They say that Mr. Fitzgerald's visits to these New England institutions, most of them of national reputation, were necessarily brief and hurried, and his investigations superficial.



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CHARLES J. CURTIS, PRIEST

WASHINGTON—The Rev. Charles J. Curtis, retired priest of the diocese of Washington, died on November 10th at his home in Davidsonville, Md., at the age of 84. Funeral services were held November 12th at All Hallows' Church, Davidsonville, the Bishop of Maryland, the Rt. Rev. E. T. Helfenstein, D.D., officiating, assisted by the Rev. V. S. Ross, rector of the parish. Present in the chancel were the Rev. H. C. Parkman and the Rev. H. P. Brock of the diocese of Washington.

The Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., was represented by his chaplain, the Rev. Raymond Wolven. Interment was made in All Hallows' churchyard.

The Rev. Mr. Curtis had been retired since 1922, his last rectorship being at St. John's Church, Accokeek, where he had served since 1908.

WILLIAM BYRD LEE, SR., PRIEST

GOLOCESTER, VA.—The Rev. William Byrd Lee, Sr., rector emeritus of Ware and Abingdon parishes, Gloucester County, died November 17th, at the age of 80 years.

Mr. Lee was born in Millwood, Clarke County, March 21, 1851, the son of Richard Henry and Jane Byrd Page Lee. After graduating from the Virginia Theological Seminary in 1875 he was ordained deacon in 1878 and advanced to the priesthood the year following by Bishop Whittle.

After a ministry of three years in Culpepper County, Mr. Lee in 1881 accepted a call to Ware parish, Gloucester County, and in addition had charge of Kingston parish for four years and then of Abingdon parish. He continued as rector of Ware and Abingdon parishes until his retirement from active service in 1921.

Mr. Lee was to a notable degree the pastor of his community, regardless of creed or color. Upon his retirement from active work the people of Gloucester County raised the funds and erected a home for himself and his family as a tribute to him.

Besides his widow Mrs. Jane Blackburn Kounslar Lee, Mr. Lee is survived by six daughters, and one son, the Rev. William Byrd Lee, Jr., rector of Holy Innocents' Church, Auburn, Ala.; also by a brother, the Rev. Charles H. Lee of St. Simon's Island, Ga.; and a sister, Mrs. James R. Winchester, the widow of Bishop Winchester of Arkansas.

Funeral services were held in Ware Church on November 18th, conducted by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, assisted by the Rev. Herbert S. Osburn, rector of the parish, and a number of other clergy of the diocese. Interment was made in the churchyard. By request of the Negro citizens of the community a group of Negro singers sang a number of Spirituals during the service. Three ministers who served as rectors of the parish for periods of forty years are now buried in the churchyard of Ware Church; the Rev. James Clack from 1679 to 1723, the Rev. Charles Mann from 1838 to 1878, and the Rev. Mr. Lee from 1881 to 1921.

ROBERT MacKELLAR, PRIEST

RED BANK, N. J.—The Rev. Robert MacKellar, who stood third in the list of the clergy of the diocese of New Jersey in years of service, and who was rector of Trinity Church, Red Bank, from 1892 until his retirement during the past year, died Sunday, November 8th.

Funeral services were held on the morning of Armistice Day in the parish church which he had served so long. The Rt. Rev. Paul Matthews was celebrant at the Requiem Mass.

Fr. MacKellar was a graduate of St. Stephen's College in the class of 1882 and was ordered deacon in 1885 and priest in 1886 by the late Bishop Seymour of Springfield. He served in the diocese first at Rantoul and then at Springfield and at Belleville. He came into the diocese of New Jersey in 1887, serving until 1900 as assistant at St. Mary's, Burlington, and for two years more was rector of Christ Church, Trenton. Becoming rector of Trinity Church, Red Bank, in 1892, he remained there for about thirty-eight years.

PHILIPPINE ISLANDS PRIEST DIES FOLLOWING ACCIDENT

New York.—Word has been received here by cable from Manila today [November 24th] that the Rev. Edward A. Sibley, priest-in-charge of All Saints' Mission, Bontoc, P. I., died Sunday, November 22d, following an automobile accident at Tukukan on Saturday. He had been a missionary in the Islands since 1907.

NEWS FROM THE PHILIPPINES

MANILA, P. I.—Brent School at Baguio opened its twenty-third year on October 6th with seventy students and a faculty of fifteen. Harold C. Amos is headmaster and the school is under the supervision of the Bishop, the Rt. Rev. Gouverneur F. Mosher, D.D. The Rev. A. L. Griffiths of Hobart College and Alexandria Theological Seminary has come out to be chaplain and to teach religion and French. Mr. Griffiths is the only clergyman at the present time in the Philippines from the Virginia Seminary. Brent School is advertised as being a private school for American and European boys and girls, and the curriculum is that of standard American preparatory schools and the certificate is accepted by colleges and universities on Atlantic and Pacific coasts.

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able direction of Dr. Jenkins, is so inadequate and the needs are so great that more space and more equipment and more money is indispensable. When a new-born baby was only twenty-four hours old, the mother and baby had to be moved back home because the only available space for even the twenty-four hours had been in a room with a man fearfully sick with typhoid fever. On an outstation trip Dr. Jenkins treated one hundred twenty-five patients who were suffering from influenza, and also extracted eighty-five teeth. This was part of one day's work in a community reached on horseback and by walking. To do some of the walking along ricefield walls requires the nerve of a tight-rope walker and the pedal skill of a centipede.

Miss Louise Goldthorpe, R. N., from St. Luke's parish, Atlanta, Ga., a graduate of Eastern Hospital in Brockville, Can., has been added to the staff of St. Luke's Hospital, Manila.

NEWS IN BRIEF

CONNECTICUT—At the fifty-first annual meeting of the Connecticut branch of the Woman's Auxiliary, held at Christ Church, Ansonia, on November 5th, the total pledge to apply on the diocesan quota for missions amounted to \$2,081. Roll call revealed that 800 were present: 743 women and 57 clergy. The Bishop of Liberia, the Rt. Rev. Robert E. Campbell, O.H.C., gave one of his last addresses before returning to the missionary field. An invitation to hold the 1932 meeting at St. John's Church, Bridgeport, was accepted.—A day of devotion was conducted at Christ Church, New Haven, on November 15th by the Rev. Dr. John Rathbone Oliver, cleric, author, and lecturer, one of whose books received mention for the Pulitzer prize last year.—Immanuel Church, Ansonia, has adopted a "Fairer Way" of making money instead of the annual Church fair idea. For the third year members have been asked to give in money what would be given in donated articles, etc., and the contributions in money have just doubled. This year, despite the depression, the amount is larger than last year.—Following a program of religious education, including pilgrimages, the Young People's Fellowships of Immanuel Church, Ansonia, chaperoned by Mrs. T. J. Shannon, wife of the rector, and of Christ Church, Stratford, went to New York City, November 8th, and attended service in the "Little Church Around the Corner"; visited the Seamen's Institute, and the Cathedral of St. John the Divine.

CENTRAL NEW YORK—Episcopalian nurses of the city of Utica have adopted as a name for their guild the St. Mary's Guild for Nurses. A meeting was held on November 4th and an advisory council of six was elected.—A check for \$2,000, the gift of the late Dr. Willis E. Ford of Utica, was received at the annual council meeting of the Girls' Friendly Society at Grace Church, Utica, recently. Miss Mary R. Evans of Rome was elected diocesan president of the society; vice-president-at-large, Mrs. E. S. Goodale, Watertown; vice-presidents: Miss Muriel Wood, Watertown; Miss M. I. Doolittle, Utica; Miss Helen Malloy, Elmira; Mrs. Henry Schwarting, Syracuse; Mrs. John Arthur, Waterloo. Mrs. Charles Learned of Watertown was elected secretary-treasurer. Chairmen of standing committees and members-at-large of the council were also elected.—Bishop Fliske dedicated the new organ at St. John's Church, Ithaca, on Witness Sunday, the occasion being also the celebration of the twentieth anniversary of the rector, the Rev. Henry P. Horton.

IDAHO—After an absence of six years, the Rt. Rev. Herbert H. H. Fox, D.D., Coadjutor of Montana, re-visited Boise on a recent Sunday where he addressed the student nurses and members of the staff of St. Luke's Hospital, was celebrant at the corporate Communion of the Junior Communicant League in St. Michael's Cathedral, preached at the late Eucharist, and made a stirring address at a parish meeting that evening. Bishop Fox was in charge of Idaho in 1925.—The interest in the Young People's Fellowship has been revived in northern Idaho since the coming of the Rev. Hamilton West, who is assisting Archdeacon Nash in his extensive mission field.—The Rev. Ernest R. Allman, priest-in-charge of the Church of the Ascension, Twin Falls, recently celebrated the twenty-fifth anniversary of his ordination to the priesthood.

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MINNESOTA—Recently the Rev. James G. Matti, who had been a student at Seabury Divinity School, Faribault, was transferred to the Old Catholic Bishop at Berne, Switzerland. It is probably the first transfer of an Anglican minister to a non-Anglican Church by letter dimissory.—A reception was given at Gethsemane parish house, Minneapolis, on November 10th, in honor of the new rector and his wife, the Rev. and Mrs. Austin Pardue. Bishop and Mrs. McElwain and Bishop and Mrs. Keefer were present. On November 15th Bishop and Mrs. McElwain and Bishop and Mrs. Keefer were honor guests at a reception at St. John's rectory, St. Paul.

NORTHERN INDIANA—A special service in commemoration of the Armistice was held in Christ Church, Gary, on November 8th. This is the eighth consecutive year that such a service has been held in this church. This year the 113th regiment, Indiana National Guard, paraded in uniform with band and colors through the city to the church. The mayor of the city was officially present. A detachment of reserve officers in uniform, officers of the regular army, and members of the American Legion were also present. In the afternoon the service was repeated at St. Augustine's Chapel, the parish mission for colored people, with the colored post of the Legion present. The rector of the parish, the Rev. James Foster, preached both morning and evening. He was assisted in the services by the Rev. L. W. Applegate, rector emeritus, and the Rev. F. M. Kelso, assistant.

WESTERN NEW YORK—The Reverend Mother of the Convent of St. John the Divine, Toronto, Canada, conducted a series of meditations at Christ Church, Rochester, on November 3d.—At the tenth anniversary of the founding of St. Simon's Mission (colored) Rochester, held in St. Luke's parish house on November 5th, plans were made to erect churches in Geneva and Rochester in the near future.—The 121st Cavalry, National Guard of New York, held a Church parade at St. Paul's Church, Rochester, Sunday, October 25th. The Rev. Dr. George E. Norton, rector of St. Paul's and chaplain of the regiment, preached on the subject *The Will to Conquer*.—The chantry at St. Paul's was opened for use Sunday, November 8th, after extensive alterations. The work was made possible by the bequest of John Henry Stedman and is a memorial to his wife, Mrs. Alice Sherwood Wells Stedman. The altar has been provided with a dossal of green and gold brocade and with a beautiful sanctuary lamp. A large wrought iron cross is suspended over the chancel. The floor is paved in variegated tile, and the brick work, both of the sanctuary and baptistry, has been treated with gold over silver. The windows have been framed with hand carved oak finished in dull gray.

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THE PLAN

I. For All Dioceses

(1) A Commission on Boys' Work, authorized by the Diocesan Convention or Council and appointed by the Bishop. This Commission should include both clergymen and laymen and must be composed of men who are at present showing ability to develop and handle a program of Church work for boys.

(2) A meeting of this Commission to consider: (a) Present conditions of boys' work in the diocese, (b) Possible programs for boys' work, (c) Next steps to be taken. A representative of the Advance Division Committee of the Brotherhood of St. Andrew will attend this meeting if requested.

(3) A Diocesan Conference of leaders in Church work with boys, to be planned for at the above meeting and held as early as practicable thereafter. Each parish and mission should be invited to send its rector or priest in charge, together with one or more other representatives, and educational institutions of the Church should also be represented. Sessions may be held morning and afternoon, followed by a dinner or public meeting in the evening. For this Conference the Brotherhood will furnish a suggested outline program, and if possible, one or more practical boys' work leaders to take part in the program. All matters relating to the Conference will be under the direction of the Diocesan Boys' Work Commission.

(4) At this Conference definite plans for the development of boys' work in the parishes should be proposed and discussed. The Conference leader, (who would naturally be the Chairman of the Diocesan Boys' Work Commission) will take note of any expressions by rectors or others present as to their plans along this line and will endeavor to follow up and cooperate in these, in every way practicable.

(5) As soon as there are a sufficient number of Advance Division Brotherhood chapters to form the nucleus of a diocesan organization, hold a Diocesan Brotherhood Boys' Convention, promoted under the direction of the Boys' Work Commission of the Diocese, to which all boys from 12 to 20 years of age are invited, irrespective of Brotherhood membership. Suggestions as to a program and speakers for this Convention will be furnished by the Advance Division Committee of the Brotherhood if desired. At this Convention, which is largely inspirational in nature, some time should be devoted to matters of diocesan organization and a Diocesan Brotherhood Boys' Council should be elected, the Chairman

of which should be *ex-officio* the President of the Convention. This Council, in co-operation with and under the general direction of the Diocesan Boys' Work Commission, which should concern itself with Boy Scout activities and those of other allied boys' organizations as well, will be responsible for promoting Brotherhood organization and activity in the diocese, including the holding of the annual Brotherhood Boys' Convention, the organization of chapters, and the publication of a monthly mimeographed "Brotherhood News Bulletin."

Experience has proven that these Conventions can be held successfully with an average parish of four or five hundred communicants acting as host to the Convention. The boys attending as delegates are entertained Friday and Saturday evening and for Saturday breakfast in the homes of the parish. The other meals can be successfully provided in the parish house, the food cost to be defrayed from the portion (one dollar) of the total Convention registration fee (a dollar and a half per delegate) which is turned over to the parish Convention Committee. The other fifty cents of the total registration fee charged each delegate is used in defraying the cost of speakers, publicity, etc.

The above five steps should be practicable for any diocese, if taken in the order given. The expenditure called for so far will be very small, consisting chiefly of a few items of postage, printing, and incidentals. These can easily be met by a few individual contributions, if not otherwise provided for by the diocese.

II. Additional, for the Larger Dioceses

(6) Having taken the five steps indicated above, in the order given, the larger Dioceses and such of the smaller as have developed an adequate interest in boys' work, may consider taking the sixth step, completing the plan, by employing a full-time Director of Boys' Work who, as the executive officer of the Boys' Work Commission, will be responsible for carrying out their program for the future. This program may well include the holding of boys' camps and conferences for the purpose of (a) Leadership training, (b) Life guidance, (c) Religious education. A program of patent education may also be undertaken.

This whole program has two general objectives: (1) To definitely relate boys to the life of the Church, and (2) To build up trained leadership.

For further information about this plan and arrangements for putting it into effect, address:

REV. IRWIN C. JOHNSON, *Chairman, Advance Division Advisory Committee,*
63 E. Hancock Avenue, Detroit, Mich.

— OR —

LEON C. PALMER, *General Secretary, Brotherhood of St. Andrew, 202 South 19th Street, Philadelphia, Pa.*